WORLD CALL

APRIL 1945

World Call

VOLUME XXVII APRIL, 1945 No. 4

Contents

Editorials ---- 3

Articles

The Highlander Discovers America, *by James A. Crain* ---- 6

Building Beauty Into Institutions, *by Miss Dale Ellis* ---- 8

The Church at the Heart of the Community, *by Edwin L. Becker* ---- 10

Crowded Out at Beulah, *by Virginia Nichols* ---- 12

The Good News of Christian Unity, *by John W. Harms* ---- 15

The Iron Is Hot, *by Robert M. Hopkins* ---- 16

Puerto Rican Pilgrimage, *by C. M. Yocum* ---- 18

Forward Together, *by F. E. Davison* ---- 20

One Country, One Flag, *by J. D. Montgomery* ---- 22

A Diary of Beginning Again, *by Leonard A. Crain* 24

A Ministry to Rural Youth, *by Wayne E. Testerman* 25

They That Go Down to the Sea in Ships, *by Chaplain Rival J. Hawkins* ---- 36

News of the World

Missionaries Freed in Philippines ---- 5

Holloway to Head Laymen ---- 14

Passing of Mrs. Stearns ---- 17

Social Trends, *by James A. Crain* ---- 21

A Project in Christian Cooperation, *by Charles Marion Ross* ---- 23

Classroom and Campus, *Edited by John L. Davis* ---- 26

World Call News Room ---- 28

Echoes From Everywhere ---- 32

In Memoriam ---- 33

Youth Leaders Elected ---- 34

Ricardo of Puerto Rico, *by Juanita Z. Gonzales* ---- 38

Unified Promotion Receipts ---- 40

Departments

Book Chat, *by C. E. Lemmon* ---- 14

Women and World Highways ---- 29

For Adult Missionary Groups ---- 30

Youth and Missions ---- 31

Missionary Worship Service ---- 32

Hidden Answers ---- 33

Books Received ---- 37

Circulation Corner

Circulation Report for Six Years

The following report tells the story of the growth in circulation of WORLD CALL during the past six years. This report is based on paid subscriptions only.

	1939	*1940*	*1941*	*1942*	*1943*	*1944*
January	34,421	34,924	34,569	39,897	45,632	50,791
February	34,585	33,741	35,628	39,984	45,852	52,217
March	34,416	33,870	36,109	40,198	45,857	52,967
April	33,981	33,532	36,391	40,377	46,116	53,418
May	33,942	33,797	36,643	40,517	46,621	54,136
June	33,759	34,034	36,848	41,273	46,154	54,845
July-August	34,472	34,828	37,746	42,437	47,768	57,077
September	33,935	34,495	37,849	42,789	47,648	57,430
October	34,538	35,200	38,310	43,870	48,330	56,381
November	35,004	35,413	38,867	44,571	48,367	57,506
December	35,290	35,442	40,031	45,056	50,854	59,170
Monthly Averages	34,395	34,480	37,181	41,906	47,200	55,085

Index and Bound Volumes

A copy of the 1944 Index will be sent without cost to anyone requesting it.

The bound volumes for 1944 will be available at a cost of $3.25. Each volume has a complete index.

Binders for your own copies of WORLD CALL may be purchased at the price of $2.00 each. It is helpful to have all issues for each year put together in a looseleaf binder.

I have been greatly impressed with the outlook for Protestant missions in the Philippines. I believe the prospects are great, and only hope the Protestant churches will grasp the opportunity. Especially I pray that our brotherhood will make its message known among these people. They desperately want union among all Protestants. At least this is my impression after only a few weeks among them. I've been surprised at the intellectual standards I find here.

—NORWOOD B. TYE, Chaplain.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

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The Threshold

Our Cover

ON THE cover page of this issue of WORLD CALL there appears a picture of the sanctuary of the newly acquired home of Park Avenue Christian Church (formerly Central Church) of New York City. This lovely building, which will be dedicated on April 22, is located at Park Avenue and 85th Street. Designed in 12th Century Gothic style, by the firm of Cram, Goodhue and Ferguson, the church was erected in 1909 and is considered one of the outstanding ecclesiastical structures in the city. It was formerly the home of the Park Avenue Presbyterian Church, which later amalgamated with the Brick Presbyterian Church and moved six blocks north.

Park Avenue Christian Church was organized in 1810 and is the oldest congregation of Disciples of Christ in the world. Ira W. Langston is pastor of this historic church which has an uninterrupted record of holding a communion service every Sunday in the past 135 years.

Pictures of the exterior of the church and of Mr. Langston appear on page 17 of this issue.

National Family Week

"With half our wartime marriages threatening to end in divorce and with our juvenile delinquency due to parental neglect reaching an all-time high, the American home may become our greatest war casualty," it was warned in a statement released by a committee representing Protestant, Catholic and Jewish faiths planning the 1945 observance of National Family Week, May 6 to 13, throughout the United States and Canada.

Through its secretary, Harry C. Munro, director of adult work for the International Council of Religious Education, the committee declared that "war inflicts its first wound in the heart of the family. Separation, bereavement, dislocation, parental neglect, hasty, ill-advised or frustrated marriages are all part of the costs of war. . . . Family life must be conserved and sustained especially in wartime, for within its keeping are all those values for the sake of which alone can the suffering of war be endured and justified. For this reason National Family Week is jointly sponsored and observed by the various religious faiths of America.

Rural Institutes

Institutes for town and country pastors will be held this summer at Drake University, Des Moines, Iowa, July 23-27, and at Eureka College, Eureka, Ill., July 30—August 3. These institutes are jointly sponsored by the colleges, the state societies, and the department of church development and evangelism of the United Society. Courses in the Bible and Rural Life, the Program of the Rural Church, Rural Community Organization, and the Church in the Rural Community will be offered. Further information about these institutes can be secured from the state offices in Iowa and Illinois, or from Edwin L. Becker, national director of town and country work with the United Society.

Announcement has been made that four scholarships are again available to Disciple rural ministers at the Summer Institute for Rural Leaders held at Garrett Biblical Institute, July 24—August 24. College and graduate credit can be secured through attendance at this school. Any town and country pastors interested should write to Edwin L. Becker, 222 S. Downey Ave., Indianapolis 7, Indiana.

Award to Myers

James Myers, industrial secretary of the Federal Council of Churches and author of *Do You Know Labor?* has been chosen to receive the annual award presented by the Workers Defense League for "distinguished service on behalf of labor's rights," Aron S. Gilmartin, national chairman of the League announced. The presentation will be made at a dinner this spring. For many years an ardent champion of labor's democratic rights, Mr. Myers will be the first churchman to receive the WDL award, which has been given since 1941.

Mr. Myers became head of the Industrial Division of the Federal Council in 1925. Since that time he has worked with labor, employer, cooperative and farm groups. He has been on the ground in most of the large strikes in the automobile industry, among the sharecroppers, textile workers, coal miners and steel workers, and was active in efforts at mediation, relief for strikers' families, and in obtaining and presenting the facts to church people and to the public.

While Mr. Myers has always stood for labor's rights when threatened or denied, he has also earned the reputation of impartiality in his investigation of the facts and of fairness in interpretation, which has resulted in confidence on the part of the church and the public in the reliability of his reports.

About Co-ops

Two significant booklets on the cooperative movement have been issued by the Cooperative League of the U. S. A., 297 Fourth Ave., New York 10, N. Y.

Benson Y. Landis is author of *Bethlehem and Rochdale* (25 cents) which tells the full story of the interest of Christian churches and leaders in economic cooperation for 100 years.

James Myers is author of the pamphlet, *Labor and Co-ops* (15 cents), which shows how people committed to "collective bargaining" have used collective buying to reduce the cost of living.

Eyes On the Orient

By Dr. M. Searle Bates

Of conditions within the East Indies, Malaya, Thailand, and Indo-China, meager information is available. Peasant life on the subsistence level continues, worsened in spots by loss of normal transportation, markets, and supplies of clothing. Japanese economic effort has been directed toward stripping out such oil, rubber, metals, and foodstuffs as could be shipped. In occupied China, the plunder economy is depopulating Shanghai and Nanking. Japan itself shows increasing signs of strain, though the armed forces will, of course, be supplied long after others are in privation.

United Nations advances in Burma and the Philippines are spectacular. But they must be viewed calmly in the light of the past three years of hard experience and efforts, and in the knowledge that they take only recent and distant outposts of Japanese power. The defense of Iwo indicates what the Japanese can and will do where their strategy requires it.

China has contributed significantly to the Burma campaign, and has been able to prevent the Japanese from operating the railway from Central China to Canton and Indo-China. There is evidence of improved training and care of selected units of the Chinese army, though the limitations of barely literate men, unaccustomed to machines, will continually appear. The basic economic and political problems persist, while considerable efforts make small improvements.

Civil war in China is avoided, despite the high demands of the revolutionists' army. Americans need to recognize serious faults in the present regime without swallowing whole the propaganda for the left; and, on the other hand, need to be open-minded to localized programs of economic and social reform undertaken by the Chinese "Reds," without assuming that these programs are the only progress of recent years, or that shouting for the Communists against the government will bring internal peace, democracy, and welfare to the country. Does the argument for a free press and freedom of political organization work in a communist state? Is communist organization democratic? Compromise and cooperation in reform there must be. But they are incredibly difficult, and peace has been maintained only by greater wisdom and restraint in China than is shown in some extremist statements in this country.

Mar. 7, 1945.

NOTE: *It is anticipated that Dr. Bates may be on his way to West China by the time this issue of* WORLD CALL *appears.*

WORLD CALL

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Where Life Is Grim

A REPRESENTATIVE of the World Council of Churches, speaking of conditions in Europe to a group of Americans, said, "Life in Britain is grim." A story of his own observations and of reports made to him by others gave added force to the statement. Yet none of his listeners, nor any other who has not shared such experiences as have been the common lot of the British people in their years of beleaguerment from the air, could ever appreciate fully the meaning of the term "grim" as applied to existence there.

Word has just come of an appalling tragedy which occurred only in February. All of the officials of the Presbyterian Church of England, with the exception of the moderator, were gathered in a place which was hit by a V-II bomb. According to one report all were either killed or injured, while another report states that all were killed. Members of the Faith and Order Department of the British Council of Churches were also in the building for a meeting. One was killed and two injured. Of this latter group, Principal William Robinson of Overdale College, former fraternal delegate to the International Convention of Disciples of Christ, writes in a personal letter: "I should have been at that meeting but decided at the last minute not to go."

It is not possible to say too much as to the high degree of courage possessed by a people who year after year have faced repeated incidents such as that described above, but who have nevertheless continued to carry on in so much of their normal life. When one observes, in addition, the large measure of social vision which has been preserved, and even enhanced, one's admiration grows.

American churchmen will welcome word of the generous response of Lord Beaverbrook, distinguished member of the British government, who, when he learned of the disaster which had overtaken the Presbyterian headquarters staff, sent a check for 25,000 pounds ($100,000) to the moderator of the church to be used for the families of the victims. Lord Beaverbrook's letter in part follows:

"I enclose a check for £25,000, and if you will accept it I should like the money used, on a basis of distribution to be worked out between us, for the sustenance of the widows and to educate the families of the deceased servants of the church, subject of course to existing pensions. If there is any residue left over, it would be my hope that it should be applied to the funds of the church for reconstruction purposes."

Reference to reconstruction brings to mind the fact that the British churches, despite serious losses in property, are saying to the World Council of Churches that they do not want American Christians to raise funds for the rebuilding of churches destroyed in Great Britain. Instead, they are undertaking the raising of a fund of $4,000,000 to aid the churches on the European continent.

Despite the fact that wartime life in the British Isles may well be described as "grim," it cannot be denied that it possesses also elements of nobility which call forth genuine admiration on the part of a people who have not been so tested.

Anti-Semitism and the Churches

AN ARTICLE on "Anti-Semitism in Christian Churches," which appeared in a recent issue of *The Christian Register,* is deserving of thoughtful consideration. The author, G. Richard Kuch of Rockford, Illinois, is a local pastor. He says that there have been no overt acts against Jews by members of his congregation. Yet the "dreaded virus of anti-Semitism" is at work and is counteracting the preaching of brotherhood from the pulpit. He adds that the virus "is so stealthy, so quiet, so cunning, so sophisticated as to be socially acceptable in the best drawing-rooms, and it is therefore the more dangerous."

The only hope for cure, writes Mr. Kuch, is to isolate the disease, bringing it out into the open "where it can be seen for what it is and destroyed."

This is sound sense. Christians have no right to trifle with anything as contemptible and unchristian as anti-Semitism. And the place to start, as Mr. Kuch points out, is with our children who are so "sensitive to the enthusiasms and prejudices of the people about them. . . . Let not the dull wit and the vicious tongues of adults smear their young mind with the germ of anti-Semitism."

Better teaching, better examples, and projects in acquaintance and appreciation point the way—the way of democracy, of brotherhood, and of Christ.

World Council Service

WITH the liberating of France, the Reconstruction Department of the World Council of Churches is already at work giving aid to the Protestant churches there. An amount of $70,000 has just been sent by American Protestants to provide temporary shelters in especially devastated areas of France from which the work of the churches can go forward. The money will be administered from the Geneva office of the Council.

A cable from Geneva to the American headquarters of the Council gave the information that 20 prefabricated barracks were available for purchase there, together with facilities for shipment into France. Realizing the value of such buildings to communities in which all churches and other public buildings as well as a great majority of the homes stand in ruins, the Commission on World Service of the American Committee for the World Council cabled money for the purchase. The buildings will be sent in sections to districts in most desperate need of such a shelter. They will serve not only as places of community worship, but will also house facilities for welfare projects, such as distribution of relief supplies, rehabilitation training classes, bureaus for relocating missing individuals, and the many other projects in which the church of reviving Europe finds itself involved. In the evenings the shelters will be available for concerts, lectures, discussion groups.

"In a town where the majority of the houses are in ruins, and thousands of people are camping in the cold, damp wreckage of their former homes," says Dr. R. W. Barstow, executive director of the Commission for World Council Service, "the church can perform a worthy service by just supplying a dry, warm foyer, where they can come together for comfort and warmth and to talk together about their mutual problems and how they are to solve them. But the service that the churches are rendering in the stricken communities goes far beyond this. Through the long years of occupation they have shown a spirit of courageous opposition to Nazi philosophy and methods, and have often furnished active leadership to the underground program. The people trust them and are looking to them as never before in modern times for leadership. If we can strengthen their hands for the task, the churches of Europe will stand very close to the center of the new civilization that is taking shape in Europe and will have a vital influence in determining the nature of our postwar world."

Ten of the structures have been especially designated for the use of CIMADE (*Comite Intermouvements Aupres des Evacues*) a French interdenominational youth organization which arose during the war to minister to the inmates of the concentration camps. With the backing of the French Protestant Federation, they saved the lives of many individuals by bringing them safely to the borders of Switzerland. The CIMADE organization is now carrying on a definite program of evangelism in addition to helping restore the morale and provide physical relief for the returning evacuees and all whose lives have been frustrated and shattered by the ravages of war.

The Commission for World Council Service was appointed by the American Committee for the World Council of Churches. Its budget of $1,230,000 for 1945-46 is exclusively in the field of service to the stricken churches of Europe. Should the war in Europe end within this period, it is estimated that the minimum needs would go to over $4,000,000. Dr. C. O. Hawley, representing Disciples of Christ, is one of the nineteen members of this Commission. Support of the work of the Commission was one of the objects of the Week of Compassion offerings. Disciples of Christ, with other American Christians, should have increasing fellowship in this program.

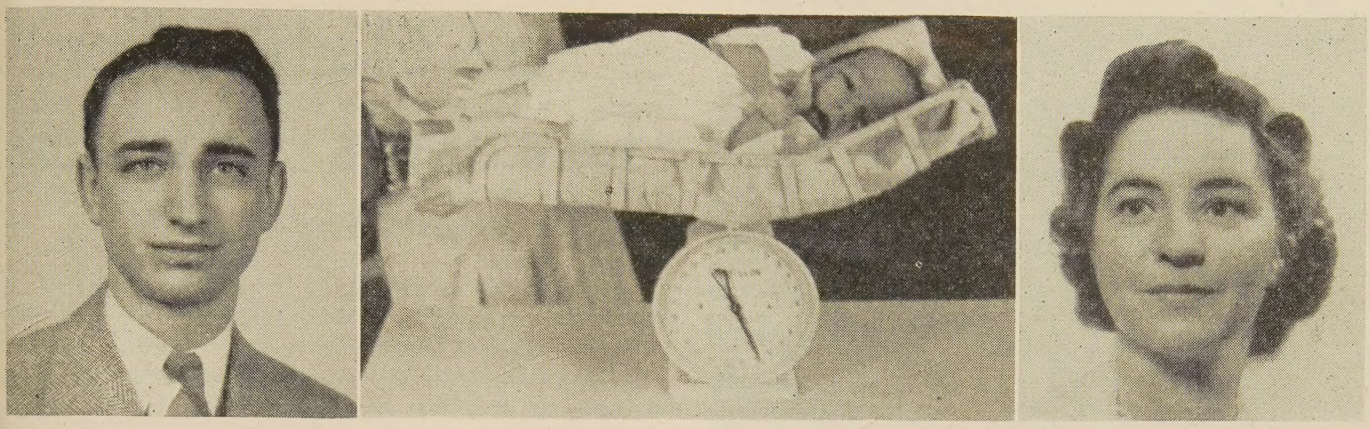
Can Who Trust Whom?

DR. G. BROMLEY OXNAM of the New York Area of the Methodist Church, and president of the Federal Council of Churches, in a forum discussion some time ago responded wisely to a question from the floor: "Can we trust the Russian people?" The bishop countered with the query, "Can the Russian people trust us?"

The latter question is for us the far more important of the two. Also, it is a question which we can help answer—and answer in the right way. We can make ourselves trusted by seeing to it that we become trust*worthy*. And the way to become trustworthy as a member of the family of nations is to make sure that the United States helps to form and participates in a world peace organization.

In the light of our experience following World War I, it is not surprising that some other nations wonder whether America will withdraw into her former make-believe isolationism or if she will demonstrate a willingness to join hands with other nations in the building of the kind of a world order in which there is at least some hope for discarding the ways of war. Without the support of the United States in such an effort, there is little hope for success in the years just ahead. No wonder, then, that nations with historic enemies at their back doors want to make themselves secure in other ways unless assured of American cooperation in humanity's new venture. It will be a day of rejoicing both for America and the world when the Senate of the United States ratifies a proposal for an organization of the United Nations of the world. Such ratification will put us in a position to be trusted.

The support of Christian people should be put back of the effort to crystallize public opinion in behalf of international cooperation as representatives of the nations now confer at San Francisco. America's purposes are sound and good; but only as we give those purposes expression can we be trusted.



Mr. and Mrs. Joseph M. Smith and their son, Freddie, who was two months old at the time the picture was taken in September, 1941

Missionaries Freed in Philippines

WORD has been received by the foreign division of The United Christian Missionary Society that the Disciple missionaries in the Philippines are safe and in fair physical condition. Mr. and Mrs. Allen Huber, Mr. and Mrs. Joseph M. Smith and their small son, Freddie, were set free from Bilibid Prison with the arrival of the American forces in Manila.

First News in Wires

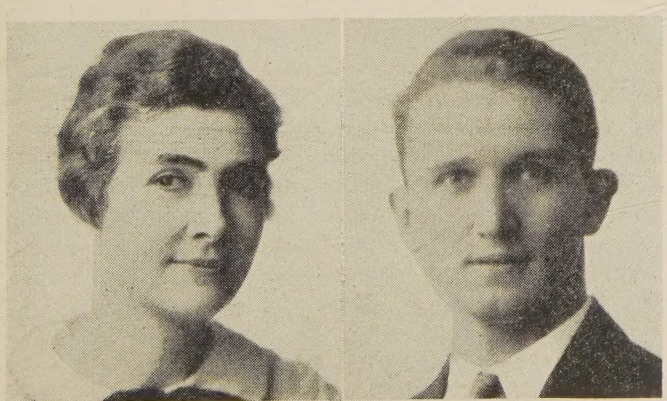
The first news of their release came in the form of the following telegrams, one to Dr. Hopkins from Washington, and the second forwarded to the foreign division from Mr. and Mrs. Amiel Huber, to whom it was addressed:

WINIFRED JOE FREDDIE FREED FROM BILIBID PRISON PHYSICAL CONDITION FAIR.

AM PLEASED TO INFORM YOU THAT INFORMATION RECEIVED INDICATES THE RESCUE BY OUR FORCES OF ALLEN R. AND DAISY HUBER PHYSICAL CONDITION FAIR FORMERLY INTERNED AT SANTO TOMAS STOP YOU MAY SEND FREE THROUGH AMERICAN PRISONER OF WAR INFORMATION BUREAU THIS OFFICE ONE ONLY TWENTY FIVE WORD MESSAGE STOP

Later, letters were received both from the Hubers and the Smiths, lifting a little the veil of silence that, except for an occasional brief message, has covered them during the long years since the fall of Manila.

Daisy M. and Allen R. Huber



The Smiths write on February 8:

"We are still blinking like a man coming out of a dark night into the light. . . . All three of us are in reasonably good health—our weight only a little below normal—something which will certainly be remedied soon by the marvelous food we are now eating.

"We greeted the boys on Sunday afternoon when they entered old (censored) prison where we had been brought by the Japanese in late December along with the Hubers and all others who were interned in Baguio. The Hubers are also in fairly good health. We have greatly profited by our close association with them."

Between Opposing Armies

From the Hubers and Smiths on February 9 comes the following:

"Greetings from the front lines. Since last Sunday, February 4, until now, we have been given a much deeper understanding of what modern war means. We were (our Bilibid Internment Camp) between the Japanese and American armies in no-man's land for several hours. Then due to heavy fighting with shells exploding within our compound and around our walls, and spreading fires which eventually reached the houses across the street from Bilibid, we were moved out to the headquarters of the advanced division and spent the night there. As soon as we were moved from Bilibid for the night, our things which we were ordered to leave behind were all looted by hungry Filipinos, and now all of us are alike before the Lord. We were glad the Filipinos could have our food, for the U. S. Army is giving us wonderful food now, and we did not worry about clothing although I lost all my suits and other clothing except a pair of cotton trousers and a shirt or two; but we deeply regret the loss of all our personal papers, records, receipts, diaries for the war years, 1941-1945, and Bibles. All we can do is to

(*Continued on page 7.*)

The Highlander Discovers America

By JAMES A. CRAIN*

Busses like this bring in students daily to Livingston Academy in Tennessee

THE war has done something to the southern highlander that nothing else in our history has been able to do to him. It has lured him down from the hills into the maelstrom of our war industrial centers. Cities like Detroit, Cincinnati, Dayton, Indianapolis, Cleveland, and Buffalo are more familiar places in the mountains than were Lexington, Asheville, Knoxville, or Nashville a few years ago. War wages have brought a larger degree of well-being to the mountains than they have ever known before. Despite the shortage of consumer goods, there is more food, the people are better clothed, and there is more comfort in mountain homes than has been the case for many years. Mortgages on mountain farms have been paid off and heavy accumulations of back taxes have been settled. Land is in demand and brings good prices—sometimes more than it is actually worth. All this means that the mountaineer, having discovered America and having come for the first time to share in some of its better things, is not wasting his money in riotous living, but is salting it away in land, savings and government bonds against that rainy day that a hundred years of hardship have taught him is sure to come.

What will happen when the war is over? It is safe to wager that most of these people will hurry back to the mountains as soon as they can do so. They are acutely aware that they are not at home in the cities. The hills are in their blood. Stand by the ticket window of the bus terminal in any midwestern war industrial community and you will hear calls for tickets to little unknown way stations in Kentucky, West Virginia, North Carolina, and Tennessee. Mountain men and women, after working for weeks of long hours, are going home for a few days to see the folks.

The basic problem of the southern highlander is that of economic support. The people are poor, not because they lack energy or intelligence but because they live in a region too poor to support a decent standard of living. Educational facilities, except for mission schools like Hazel Green and Livingston Academies and other similar institutions, are limited and frequently of an inferior quality. The average farm in Wolfe County, Kentucky, for example, consists of twelve tillable acres; and the average income, prior to the war, was about $100 a family per annum. In Overton County, Tennessee, U. S. Department of Agriculture figures show no Grade I land, fewer than 13,000 acres of Grade II land (which requires from 75 to 125 acres to support a family of five), with the greater part of the county falling in Grade IV, which requires from 500 to 1000 acres to support a family.

From the economic standpoint, the need is for a basic overhauling of the region's economy. The highlander is a fecund individual. Large families are the rule. But the basis of support for large families has disappeared. Once the mountains were covered with valuable timber—pine, oak, walnut, hickory and ash. But this has almost disappeared. Some regions are rich in coal; but this has mostly passed into the hands of the great coal corporations, and the small mines have largely been worked out.

The TVA points the way toward one possibility of rehabilitation. With the harnessing of rivers, electric power in huge quantities can be produced that offer opportunities for industrialization. A beginning in this direction has been made around Knoxville and in the region of Muscle Shoals. More industries mean more jobs, and more jobs mean the rehabilitation of the highland region. Controlled rivers mean, also, rehabilitation of the land and greater agricultural production. Experiments such as that of Eugene Smathers, Presbyterian rural missionary at Smithfield, Tennessee, and the late Dr. Paul Doran of the Blue Springs Larger Parish at Sparta, Tennessee, point the way toward rehabilitation through cooperative farm purchase, cooperative production, and cooperative purchasing and marketing. In some sections mountain crafts offer the chance to increase incomes if the problem of distribution and marketing can be solved. Poultry raising, egg production, and better grades of hogs and dairy and beef cattle can help. There are indications that increased income can accrue to certain sections through the development of playgrounds that will attract vacationists, especially along the shores of some of the TVA lakes, such as Dale Hollow in north central Tennessee.

What are the tasks of the church in the highlands? Many years ago a considerable number of mission schools were planted in the mountains by various denominations. Most of these have done good work and have contributed materially to the education of mountain boys and girls. Recently there has been a tendency to withdraw from such activities and relegate educational functions entirely to the state. But

*Dr. Crain is executive secretary of the department of social welfare of The United Christian Missionary Society.

it is becoming increasingly evident that unless supplementary federal funds are made available, highlander education will have to be subsidized for many years to come. In Wolfe County, Kentucky, for example, few of the elementary schools have yet been standardized, and Hazel Green Academy finds it necessary to put many of its pupils through the seventh and eighth grades again before they are able to do standard high school work.

Another urgent need of the mountains is for better health facilities. Here again, unless federal funds are made available, the continued outpouring of religious benevolence will be required. Diseases due to malnutrition are rife. Some communities have an abnormally high tubercular rate. Doctors and nurses are few. The hospital at Hazel Green Academy is the only one available within a radius of from 25 to 50 miles. Many of the mountain counties are too poor to supply the tax funds necessary to enable them to take advantage of federal-state appropriations for public health services.

The mountain area offers no inviting field to competitive denominationalism. Communities which do not have the material resources to provide a decent standard of living for families, for the proper education of children, or to take advantage of public health services are assuredly not able to support four or five competing churches. Yet denominational groups continue their futile attempts to carry on, seemingly unaware that most of the people are passing them by and often finding religious consolation among the emotional sects which flourish everywhere, or else ignoring religion entirely. The sooner American Protestantism recognizes that the mountain area is a home mission field and turns to the Home Mission Council for guidance in meeting the needs of the people the better it will be for all concerned. Mountain people need a better-trained ministry than they are able to have under present conditions, but such a ministry can be supported only by cooperative efforts. The time is rapidly coming when the church in the community must be a church of the people of the community and not the extension of some denomination or sect into the community. The highlander has discovered America. Now let America discover the highlander.

The Jot 'Em Down Store at Hazel Green Academy in Kentucky draws shoppers from over the entire county

Missionaries Freed in Philippines

(*Continued from page 5.*)

make the most of it and to be thankful for our blessings."

This letter also contains the news of the death of two Filipino fellow workers, Santiago Gaces and Marcelo Alvarez.

Hubers Serving Second Term

Mr. and Mrs. Huber had been representing the Disciples for some time in the Philippines before the war checked, for the time being, their activity. They first went to the Philippines in 1927, where for two years they lived in San Pablo, near Manila, and then moved into the city itself. They worked at training pastors, conducting institutes, directing religious education programs among the churches, helping in young people's conferences, and in the many other tasks of the missionary on the field. They returned to America in 1932; after study at the University of Chicago they accepted the pastorate of the Frankfort, Indiana, church. In November, 1937, the way was opened for them to return to the Philippines to give general help and supervision to the churches throughout the area and to work with students. This work was being carried on at the time the war began.

China Was Smiths' Field

Joseph M. Smith and Miss Winnifred Watson were married in 1940 and appointed as missionaries to China that same year. Both were graduates of Lynchburg College. Mr. Smith was also a graduate of Yale Divinity School, with a year's study at the University of Wisconsin, and six and a half years experience in the pastorate. Mrs. Smith also studied at Yale Divinity School and at Chicago Theological Seminary, and had spent three years as director of student work in the Christian Church at Columbia, Missouri.

In China they attended the College of Chinese Studies in Peking; when the threat of war drew closer and the language school moved to Baguio, the Smiths also went to the Philippines. There they continued their studies, and there, in July, 1941, their son was born.

Word from Fongers

A letter dated February 24, 1945, from Mr. and Mrs. W. H. Fonger to The American Bible Society brings news of their release from the Los Baños Internment Camp, "in sufficiently good health to remain indefinitely or until things are under way if that seems best." Their son, Burton, stricken with malignant malaria, died on August 14, 1944. Mr. and Mrs. Fonger were Disciples of Christ missionaries in the Philippines from 1923 to 1934 when Mr. Fonger became secretary of the Philippines Agency of The American Bible Society.

Although Mr. Fonger is no longer directly connected with The United Christian Missionary Society, at the time when the war began he was treasurer of the Philippine Christian Institute, and both Mr. and Mrs. Fonger were on the board of trustees of that institution.

A campus view showing school building, girl's dormitory and president's home at Jarvis Christian College

Building Beauty Into Institutions

By MISS DALE ELLIS*

INSTITUTIONS have skeletons. Skeletons are unlovely. We don't like the bare bones and lifeless lengths of limb and hideous hollows of heads. Only an expert in bones and their related proportions and positions enjoys a skeleton. Most people want them covered and clothed and active and animated. When the skeleton begins to poke itself out in spots and to show through in places, we are displeased and turn away.

Sometimes institutional skeletons rub through. Then we begin to think about framework and appearances rather than function and purpose and activities. It happens because the flesh and blood, and the protective raiment wear out and replacement does not occur. Or perhaps they were never nourished as they needed and the institutional health was always in danger.

In broad terms here you have the future program for home missions institutions—keeping them healthy, with joints oiled, padded muscles full and firm, nerves steady and reliable, all integrated into one realized purpose of service. It means keeping the structure constantly renewed and vigorous through new planning, new insights. Only in this condition can they merit the interest and support of their friends.

As new conditions of temperature and food require adaptations and changes in physical bodies, so changing environments of shifting populations, shifting opinions, and shifting social conditions require re-evaluations of institutional functions and programs. There was a time when philanthropic institutions were under question. The skeletons seemed to be showing through the flesh without the covering of adequate methods and results, and some forms of institutional service are still being discouraged. But other forms are still in good repute. Schools must continue in poor sections of our nation where local taxes are disproportionate to the youth population. Social service centers are growing in need and numbers. Such temporary service institutions as the U.S.O., servicemen's clubs, nurseries for children of industrial mothers, "Teen Canteens," and others have helped to renew the value of the older church neighborhood houses, mission kindergartens, and youth club centers. Their day has

*Executive secretary of the department of home missions institutions of The United Christian Missionary Society.

revived with the growing of child neglect, youth delinquency, and home breakups.

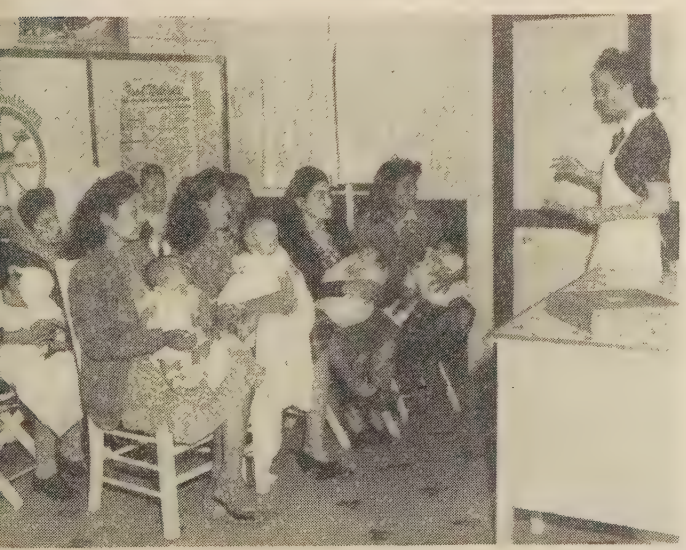
So home missions institutions of Disciples of Christ are surveying the present and looking into the future. What does our American nation need from us today, and how can we help to build it for tomorrow?

One answer is additional well-trained staff members. Duties have increased. The national emergency has made demands on institutions, changed record keeping, added activities, and, most important, presented more people to be served. There are more girls in our schools than were ever anticipated. Already the government is asking that new preparations be made to receive returning men whose education was interrupted by the war. In places one population has moved out and a new one moved in. Such conditions need the covering of new staff workers.

A second answer is new equipment and replacements for equipment that has worn out. Housing for staff is especially in demand at nearly all institutions for present members and for those who must be added. Students are not all housed as they should be, and in the postwar period that fact will be a first consideration.

But those answers are in the terms of materials. New tools of ideas and techniques must be added and old purposes must be restated for new emphasis. In other words, old institutional forms must be studied in the new light of recent social changes. Experts must examine the skeletons, professionals must prescribe for nutritional needs, and experienced designers must drape the bodies in fitting garments for attractiveness and service. New institutions may be another answer. Disciples may discover important unserved areas of need in a postwar nation. We should be alert for people who live in unchristian conditions in our Christian land and children who are growing up without Christian teaching. Under such conditions a new institution of Christian social service might be the

In San Antonio, Texas, at a well baby clinic at Mexican Christian Institute, a public health nurse helps the mothers to keep their babies healthy and happy. These clinics help to produce sturdier Americans for tomorrow



Students learn about life as they work in a section of the biological laboratory at Jarvis Christian College, Hawkins, Texas

"cup of cold water" for a sector of our society thirsting for the "living water."

But with all this view of immediate future needs, the end to be reached must move constantly nearer. Glad as we are to offer necessary service through Christian institutions, we have to admit that they tend to be only soothing ointment for the sores of society. They work with people underprivileged in education, economic opportunity, and social outreach; people whose health is endangered by their living conditions, and whose living conditions are enforced by their low wages and the ignorance which is a companion of poverty. Institutional ministry helps to counteract some of the conditions of this vicious circle. It has not done what it should to uproot the sources of the circle. The home base church which supports the institution has too often been unaware of the more imperative part it has to offer in making America Christian. That part is the Christianizing of our whole national social procedure. Then all people regardless of color or condition would have equal and adequate education; would receive incomes for comfort, culture and health; and could avail themselves of all opportunities in all the nation's life on an equal and democratic basis.

When Christians have accepted this Christian obligation, there will be no need for any service institutions for any one particular group or area. The existence of institutions, publicly or privately supported, indicates an imperfection of American Christianity and democracy. They are no more to be admired than an antiseptic bandage on a beautiful face or a brace on a child's leg. As long as they remain necessary we want them to do the greatest possible good, but we want the sore spot healed and the cause eliminated.

Institutions have skeletons. They can be made lovely and helpful for a time of need. The time will come when they won't be needed. Then let us bury them deep, that their rattling bones may not remind us of the past evils of our nation which they helped to wipe out.

—H. Armstrong Roberts

The spire of the church, rising above the clustered rooftops of the village, symbolizes the responsibility of the church for the welfare of the people

The Church at the Heart of the Community

The Role of the Church in Rural Life

By EDWIN L. BECKER*

THE CHURCH at the Heart of the Community, with the Community at Heart'' is a phrase that is beginning to appear more and more frequently on bulletin boards of village churches and on rural church calendars. It is a phrase which describes the condition that every live rural church is trying to realize. It must come to be descriptive of all rural churches if they are to remain alive and influential in the rural community. This philosophy has come to be accepted for two reasons. One springs from self-interest; the other from the compulsion of Christ's spirit. The church has found that the community will not come to the church until the church goes into the community. Rural churches will remain neglected by rural people so long as rural people remain neglected by the church. In order to become a strong institution commanding the respect of rural people, the rural church has found it must become intelligently and earnestly concerned about the life of the community in which it serves.

Concern for All

Then the rural church has found that it cannot be a Christian institution unless it takes the welfare of the community to its heart. The more Christian we become, the less exclusive and the more inclusive is our religious faith and practice. The rural church has a God-given responsibility for every last member of the community in which it serves. Human beings cannot fence God in, nor can they fence in the means of grace. Neither can a rural church fence itself off

*Mr. Becker is national director for town and country churches for The United Christian Missionary Society.

from any segment of the community's life or population and remain a Christian church. God has suffered many rural churches to die because they have in effect said to the community, "Our job is to get a group of people out of this community into the next world through the use of a certain formula over which we have exclusive rights. Our responsibility begins and ends with our church role." Or the exclusiveness in this mobile day may be stated in more social terms, "We are pretty well satisfied with the people in our church. In fact, we feel right comfortable. Those shiftless tenants and day laborers can come if they want to but that's not our responsibility." When any church falls into such an attitude it begins to commit slow suicide. If the rural church is to be effective, its program must be stated in the positive terms of Christ when he said, "I came that they might have life and have it abundantly," so to include every last member of the community.

The Community at Heart

This community-mindedness on the part of the rural church must spring from an honest and sincere love for the community and not from a desire to fill the pews on Sunday morning. The rural church must serve the community because it is genuinely and disinterestedly concerned for the welfare of the people who live there or else its service becomes "sounding brass or clanging cymbal." To have the community at heart means that the church cannot bear to see any part of people's lives frustrated or undeveloped, whether it is their spiritual life, their moral character, their physical health, their educational life, their opportunities for social expression, or their economic well-being. When the church puts the community at its heart, it is like putting first the Kingdom of God, all other things will be added unto it. It will find itself at the heart of the community, beloved and supported by the people.

Inevitable Controversy

Once a rural church becomes community-minded it may find itself running into controversy with the vested interests which benefit from unwholesome economic and social life in the rural community. When a church takes leadership in developing an aggressive youth program for a rural community, it will suffer the wrath of those who have been running the dance hall and beer parlor down the road. When the church takes a stand for a better equipped and better staffed school in the community, the childless and absentee tax-payers will tell the church to mind its own business. When a church offers the use of its building to the Grange or 4H Clubs or for an F.S.A. meeting for tenant farmers, some of its own members will fear that their beloved church building is being marred by worldly elements.

Four Steps to Success

Any church which resolves to become community-minded need not fear it is doing something that has not been tried before. Arthur Wentworth Hewitt tells of an inscription over a church parish house in Kittery, Maine, which reads, "Benjamin Stevens, D.D., Community House, Built in 1730." And if a rural church today would like to take its place at the heart of the community, here are four steps it might take. They are steps that many live aggressive churches have taken. They may challenge others to a community concern.

1. *The Church must get to know its community.* A rural church may think it knows its community because of the intimacy of rural life, but few churches are intelligently aware of the housing needs, the tenancy situation, the health conditions, the political life, the standing of its schools, the social and educational organizations and the countless elements that go together to form the character and personality of a rural community. The county doctor and welfare worker, the soil conservation engineer, the county school superintendent, the county sheriff are among those who can help a church study its community.

2. *The church must cooperate with other churches in community activities.* When a rural church really takes the community to heart it may take the course of working toward the actual consolidation of churches. It will always go the second mile in cooperating with other churches in such projects as the community survey, week-day religious education, shepherding the unchurched, evangelistic programs, and community-wide religious festivals.

3. *The church should have a community project of its own.* The rural church should have some things it does for the community, not to make money but out of its desire for a better community. Some rural churches have developed successful youth centers; some have sponsored a library; others an annual father-son banquet; and still others regular nonprofit ice cream suppers and community nights during the summer.

4. *Finally, the church should give its active and hearty support to every community agency and project which seeks to better the life of the people.* Rural churches often offer their facilities to 4H Clubs and farmer organizations for their meetings. The community council in many rural communities has succeeded because the churches have continued to participate in it and to motivate it.

The Challenge

There are thousands of practical and fruitful ways in which rural churches can enter into the life of their communities. The rural pastor and the church leaders are often the most competent and able people in the rural community. They are challenged by the spirit of Christ to spend their efforts in the service of their community. "The character of the small community becomes the character of the country," writes Arthur Morgan. And we are challenged to make that character bear the marks of the influence of Christ and the church. Once a church has demonstrated its disinterested and Christ-motivated concern for the total lives of people, it will hold a greater influence than ever before in the life and heart of the rural community.

Above is an example of a before-and-after view of a room renovated by the girls of a Home Economics Class at Southern Christian Institute, in Edwards, Mississippi. At the left is a section of a room in an above-the-average cabin near the school. Note the wall, papered with newspapers and magazine pictures, the cracked mirror, the sagging curtain on the doorway. At the right is a view of the room after it had been worked over by the students. The use of clean, light paint and paper, the removal of the cracked mirror and the substitution of a picture, the tidying up of the hearth and the addition of a simple rag rug and chair cushions have combined to work a miracle of change

Crowded Out at Beulah

Registration Day at Southern Christian Institute

By VIRGINIA NICHOLS*

WHEN the word, "They're crowded out down at Beulah," got around to the near-by communities, we were swamped with an avalanche of parents and their daughters demanding admission. Profiting by the experience of last year when housing conditions were so crowded at Southern Christian Institute that we were forced to turn the faculty residence into a college women's dormitory, we had announced early last spring that students desiring rooms for the coming year must deposit $5.00 in the office. It was really the girls we were concerned about. We thought that since Uncle Sam had so many of the boys, there would be plenty of room for those remaining: we knew that we could not accommodate nearly all of the girls who would like to come to Southern Christian.

Early in March the first girl made her deposit. By the last of May all of our old girls who were planning to return had reserved their rooms. The competition for room No. 12 with its fine view of the highway was especially keen.

About the time that the "crowded-out" rumor began to spread, three mothers, accompanied by their daughters, arrived at the office to test the validity of the story. They found that we still had a few rooms which were not reserved. Most of the newcomers had been content to take whatever rooms were assigned them, but not these ladies. They wanted to select for themselves. The three girls who were to room together chose a room overlooking the upstairs porch. Then came the eternal conflict between generations; the mothers did not agree with the daughters. The room they selected was on the opposite side of the building. The reason for their selection was that the room was airier. There followed some discussion. "But, Mother," said one of the girls, "we are the ones who have to live in it."

The mothers held a hurried consultation, and for a moment it seemed that the younger generation would be victorious. But not so. The mothers came back with the final verdict: "You mark them down for the room we chose."

All of the girls who came seeking admittance were not so fortunate in being able to secure a room. On registration morning one of our students, accompanied by her father and grammar school principal, arrived on the campus, only to be greeted with the sad story of "no room." Lee Ethel had been one of our students for the past two years. We would like to accept her again. But when there were already 85 girls in a building designed to hold 65, what could we do? Fortunately Mrs. Smith, one of our neighbors, had an extra room. Now Lee Ethel boards at the Smiths' and walks the short distance to Southern Christian.

What happened to those girls we couldn't accept? A few did gain admittance when there was a vacancy later on. Some were accepted by other schools, but

*Secretary to the president of Southern Christian Institute which is also known locally as Mt. Beulah College.

most schools in our area were just as crowded as S. C. I., and a few are more expensive. No, most of these girls went back to their home communities, some to go through life with no more than an eighth grade education, others to wait until such time as we can admit them.

In addition to those boarding on our campus, we have always had a number of day students. Some of these live in Edwards; others merely board there. There are some who come on the bus from Bovina; others who walk from Smith Station; and still others who ferry across the Big Black River.

Last year Johnnie Pearson was the only student who ferried. Every morning her father (Johnnie is a girl) rowed her across, and every evening he was waiting for her when she came down the winding path that leads from our entrance to the river. This year a number of girls from Johnnie's school district have followed her to Beulah. Not all are ferrying—some are boarding at Mr. Allen's up the road, and others down the road at Mr. Abbe's.

Little Kenneth Jackson's mother and her sisters all attended Southern Christian. So it was natural that Kenneth should enroll here. This seven-year-old boy lives down by the Big Black bridge several miles from here. In the morning he catches a ride, arriving on the campus over an hour before school time. In the evening he trudges the long distance home. It makes a long day for so young a boy.

The four students who ride the bus from Bovina also have a long day. They reach the school at 7:30 and cannot get a bus home until after 6:00 in the evening. But if they attended a rural school nearer home they would have only a six months' term. And for those of high school level there is no school nearer home.

Registration day is a day long awaited by children and parents alike. Many of the students come alone; others are accompanied by one or both parents. Often the mother carries a baby in her arms, and smaller brothers and sisters peep shyly around the corner of the office door or clamber on the windowsill. Sometimes grandma is there too.

Some of the parents come from a great distance. Joseph Reid's father brought him from Birmingham. Joseph is only thirteen, the smallest boy in the dormitory, and it's his first time away from home.

Sophia Ruth Baggett's mother made the trip from Louisiana with her. Although Sophia is a college girl, it was her first trip away from home. For a while the girl was so homesick that it looked as if her mother would have to take her home. She recovered, however, and is now enjoying college life and proving to be one of our best students.

Many of the parents, especially those with children away from home for the first time, have many admonitions to give us concerning the care of their children. These range all the way from the proper laxative to administer to how to handle a child with a sulky disposition. "My daughter's a good girl," said one mother, "only she does like to talk. I guess she comes by it honest though. I like to talk myself."

To most of the folk in our region money comes the hard way, trickling in a little at a time. So it was with Emma Lee Lomax, one of our older students who spent the summer working in near-by Jackson. On registration day she arrived at the office carrying a paper sack in lieu of a purse. When opened, the sack was found to contain a jar full of dimes, 240 of them, as well as some paper money. Emma Lee had broken two of her dime banks in order to obtain that sum.

One Monday morning a mother who is the wife of a minister came with a purse full of nickels and dimes to apply on her daughter's schooling—no doubt the offering of the day before.

Money is not the only medium of exchange used at S. C. I. Nor is work, although most of the students do work in the kitchen or laundry or on the plantation. Farm produce is also an item of barter. Juanita Williams' father brought 10 gallons of sorghum in part payment of his daughter's board. Roosevelt Smith, one of our tenants, brought in around 75 gallons of syrup to apply on his children's tuition. He has seven in school, and even with our low fees it is quite an expense. Mr. Myles, who has four children in our high school, recently brought in 20 bushels of sweet potatoes. Last year he drove in with a like amount.

All of the initial payments have been made; the students have registered; and we have settled down to the school year. Eighty-five girls are squeezed into Smith Hall which has a normal capacity of 65; over 20 college women are living in Eastview, once a teachers' residence. There are close to 40 boys in the new Lehman Hall, and 15 industrial girls are living in Allison Hall. These with the many who ferry across the river, ride the bus, pedal in on their bicycles, or walk make a grand total of 340. We hope that some day we shall have room for all who apply—that no students will be forced back to their homes to face another winter without education.

Below is a view showing the students of a Home Economics Class at Southern Christian Institute at work on a project somewhat similar to that shown on the opposite page. Here the members of the class are enthusiastically constructing and painting various articles of furniture which they plan to use in a bedroom in the Home Economics apartment. In the background may be seen the sewing machine which the students learn to use in making curtains and draperies

Holloway to Head Laymen

H. B. Holloway

THE United Christian Missionary Society has announced the setting up of a department of leadership for service among laymen of our churches. A special committee appointed by President C. E. Lemmon two years ago made its report to the International Convention at Columbus last October, urging that such a department be set up by the Society with a layman serving as a full-time executive secretary. It is further proposed that "in its outreaches the organized setup [of such a department] be adapted to and determined by the individual states."

In line with this recommendation which was approved by the Columbus Convention, the board of trustees of the United Society decided to inaugurate such a department effective April 1, 1945, and called H. B. Holloway to become its first executive secretary.

The general objective of the new department, which for the present is to be known as the Department of Lay Activities, has been stated, "To aid the men of our churches to a more intelligent understanding of the total program of the church—local, state, national and world-wide."

This action is hailed with delight by such good laymen and leaders of laymen among us as C. D. Pantle of St. Louis, Garth Hendricks of Litchfield, Ill., A. C. Ragsdale of Columbia, Mo., Frank Mallett of Des Moines, W. H. Book of Indianapolis, Harry Hines and Patrick Henry of Texas, Robert W. Burns of Atlanta, W. F. O'Connor of Seattle, Judge Ray F. Scott of Iowa, H. T. Wood of Memphis, Gaines M. Cook of Ohio, W. H. Walker of Tennessee, W. A. Merrill of Oklahoma, and others whom the Society consulted.

The trustees of the United Society feel that no abler layman could have been chosen as the first executive secretary for this new movement. Since 1921, H. B. Holloway has served as the Society's office manager and as transportation secretary for the International Conventions. His duties have taken him into many sections of the brotherhood, and he has made a host of friends. For the past twenty-five years, Mr. Holloway's membership has been in three outstanding churches: Englewood, Chicago; Union Avenue, St. Louis; and Third Church, Indianapolis. It is felt that Mr. Holloway has been the type of churchman in each of these congregations that it is hoped the new department will help to produce.

The department of lay activities will seek to mobilize the potential power of laymen in all churches in the undergirding of the entire brotherhood work. The first few months will be devoted to exploratory contacts with the present state and local laymen's organizations in the brotherhood, and also with executives of laymen's organizations in other communions in order that the best possible policies and programs may be developed on which this new department may begin to function.

Book Chat
By C. E. Lemmon

FOR MANY years Dr. Ralph Barton Perry gave at Harvard University a course called American Ideals. Out of this course has come one of the really great books of our day, *Puritanism and Democracy*. It would be difficult to overpraise this book, its style, its organization of material, its outlook, its elevation of tone and thought, its clarity and constructive value. It is worth a hundred incidental volumes which one might read in a transitory way and pass on. It merits repeated reading, continuing reference, and much meditation. Perhaps it is too much to hope that a five-dollar book, written in the placid and mature style of one of America's philosophers, could compete with the radio, moving picture, and modern war books—but this does not alter the fact that every American should be brought face to face with the subject matter of this fine work, *Puritanism and Democracy*.

Our American civilization has grown up around two traditions which are subject to analysis and reconsideration. The moral tradition is Puritanism, an outgrowth of the Reformation and the English revolution. Now Puritanism has been scorned, satirized, and belittled by the skilful pundits and propagandists who have played upon the excesses of the chief moral movement of our western civilization. Why not reconsider this Puritan tradition, examine its persistent strength and its meaning of moral value? This is what Dr. Perry proceeds to do with careful scrutiny to seek the essence of the Puritan molarity and idealism. Democracy is the political tradition of our American civilization, and it is an outgrowth of the age of enlightenment that produced the French and American revolutions. Dr. Perry brings this democratic tradition under his careful examination, taking the important phrases of the Declaration of Independence and writings of early Americans to distill the real essence and meaning of the democratic dogma. If there is any purpose at all in the present conflict, from an American point of view, it is in relation to these two traditions; and *Puritanism and Democracy* does much to help us see them in their true meanings and values for today's life.

WE HAVE come to think of Archibald MacLeish and the late Stephen Vincent Benét as the poets of our changing and struggling America. We are indebted to the insight, fire, and poetic skill of these two men for organizing the feeling and emotions of our day toward the true purposes of American civilization. Russell W. Davenport has joined these two skilful poets by writing a long poem called *My Country*. If MacLeish stirs the social conscience with his penetrating lines, and Benét gives sweep and majesty to the American scene by his descriptive insights, Davenport writes of a nation of *power*. It is a poem of vigor about a vigorous people directed once to making a civilization out of virgin country, again to making a great industrial machine, now to the awful business of war, and tomorrow a power that can be used to rebuild the world. Russell Davenport is a New York political leader and friend of the late Wendell Willkie.

EARTH Might Be Fair, by Richard S. Emrich, is the Presiding Bishop's Lenten book, sponsored by the Episcopal Church for the current season. Last year the volume was on the doctrine of God. This year the theme is the doctrine of man. It is an able book, with the succinct qualities that characterized Trueblood's popular little volume, *The Predicament of Modern Man*. The chapter on "The Dignity of Man" is a keen analysis of the uniqueness of this human species with his physical and moral possibilities. The second chapter on the "Sinfulness of Man" proceeds to put the poor human in his proper place of dependency on God. One of the most important

(*Continued on page 37.*)

The Good News of Christian Unity

By JOHN W. HARMS*

THE Disciples of Christ have never gone in for the observance of the days in the ecclesiastical calendar, except for Christmas and Easter Sundays. Pentecost, or Whitsunday, or better still, Christian Unity Sunday, is one day the Disciples ought to observe, however. In recent years the custom has been growing, usually with an emphasis upon evangelism, which is quite appropriate, too. After all, the larger evangelism to which the modern world challenges the *universal* church of Christ not only requires the enthusiastic witness of the first Pentecost, but the unity of spirit which characterized that historic occasion. "... They were all together in one place."

Local churches will do well to make Pentecost Sunday one of the major events in the church year. Sermons on Christian unity, or, if preferred, evangelistic messages in which effective allusion is made to the need for greater unity in the church of Christ, should be the order of the day. The amazing developments toward Christian unity, and especially the actual achievement of functional unity through interdenominational cooperation should be brought to the people. Most laymen are restless and chafing under the impotence which is the result of the divisions in Protestantism and will welcome this as heartening good news.

Many do not realize that such a large measure of functional Christian unity now exists in American Christianity, and that functional unity is beginning to have a vital reality in the world through the World Council of Churches. Eighty-three great communions in twenty-nine nations have now taken membership in this new organization, and it is even now serving emergency wartime needs with increasing effectiveness through its office and capable international staff located in Geneva, Switzerland. The World's Sunday School Association and the International Missionary Council are other world agencies of the churches which have a longer history of usefulness.

In the local community life of our own nation a network of community councils and federations of churches is beginning to make an impact upon areas of community need which have long been neglected by denominational agencies and local churches because the very nature of community life requires a corporate or united service by Protestant churches.

In between the local and the world communities are the twenty-six state councils of churches in the United States, the Federal Council of the Churches of Christ in America, the International Council of Religious Education, The Home Missions Council of North America, The Foreign Missions Conference of North America, The Council of Church Boards of Education, The United Stewardship Council, The Missionary Education Movement, and the United Council of Church Women. Each of these symbolizes a functional unity in an important area of the churches' life and work. In a few years most of these agencies probably will be together in the National Council of the Churches of Christ in the United States, which will greatly increase the cohesiveness of American Protestantism.

Altogether this "council system," which represents functional Christian unity at work week in and week out, requires less than $3,000,000; but Protestant Christianity is making no investment of greater significance. Each local church of the brotherhood should have a substantial share, preferably through the church's budget, in the support of this cause which has a "Number One priority" for all Disciples.†

These agencies must not be equated with the full expression of ecumenicity, but they are the channels through which the ecumenical spirit is finding expression. In fact, Protestant Christianity is actually moving toward fuller unity through the practice of functional unity. These interdenominational agencies are a radical development in modern Christianity. It is radical because it represents concretely the emergence of a centripetal movement toward unity of faith and action in non-Roman Christianity of today as contrasted with the centrifugal movement toward the nationalistic and sectarian divisions of classic Protestantism. It is functional unity realized *now*. It is a vast laboratory experiment with a new conciliar principle of democracy in ecclesiastical organization as contrasted with the totalitarian principle of church life and organization. Interchurch cooperation, therefore, may be far more significant as an important stage in the development of the structural expression of organic Christian unity than many commonly suppose. It is not too much to hope that ultimately the application of this new conciliar principle may be a bridge between ancient Roman Christianity and its dissenters, both Protestant and Eastern Orthodox, across which the traffic of fellowship may flow. Certainly, this movement has in it the promise that non-Roman Christianity may yet develop the capacity for dynamic leadership in its gigantic task of saving the world for Christ.

Any person who doubts that Christian unity can be achieved; or who questions the relevance of the church of Christ to the modern world; or fears that she may not generate the vitality to transform the warring nations into the Kingdom of our Lord, should examine this amazing phenomenon. One young man who attended the Oxford Conference is said to have remarked, "Oxford made it possible for me to believe in the church again!"

Let this good news ring out from every pulpit in our land on Pentecost Sunday, May 20!

*General secretary of the Church Federation of Greater Chicago.

†Contributions to the work of the Federal Council of Churches of Christ should be sent to that body at 297 Fourth Ave., New York 10, N. Y. Contributions to the World Council of Churches should be sent to its office at the same address, 297 Fourth Ave., New York 10, N. Y.

The Iron Is Hot

By ROBERT M. HOPKINS*

Dr. Hopkins

THIS global war is introducing many new geographical names to us, and putting new meaning into familiar ones. Four to which recent attention is being directed are Dumbarton Oaks, Cleveland, Yalta, and San Francisco. These four mark a very vital trend toward world security.

In Cleveland last January there assembled some five hundred representatives of American churches—481 delegates, we were told, from 34 communions—in one of the most notable gatherings of Christian leaders that has assembled in a long time. It was styled a "National Study Conference on the Churches and a Just and Durable Peace." It proved to be just that—a study conference with a message coming from it that has already had far-reaching effect.

The consideration of the Dumbarton Oaks Proposals proved to be the critical issue under review. These proposals admittedly are not wholly ideal from the Christian point of view, and earnest men and women at Cleveland were at first disposed to reject them because they do fall short. Sober reflection and the exhortation of equally earnest folk present led to a more constructive attitude.

All thoughtful Christians should familiarize themselves with these Proposals from Dumbarton Oaks.[1] There are at least four great values, each of them an outstanding contribution to world security in our day. (1) An agreement on the part of all four great signatory powers "that there should be established an international organization under the title of the United Nations" whose membership shall be "open to all peace-loving nations." (2) Again it is agreed that "all members shall settle their disputes by peaceful means" and further "shall refrain from the threat or use of force in any manner." (3) Realizing that for our day—and perhaps many a day to come—there will be need for the use of force to handle the marauder nation, there is provision for the establishment within this framework of a Security Council in which eleven members of the participating nations shall be represented, five of them with permanent seats which are to include the three mighty powers of the United States, Great Britain and the Soviet, together with China, and "in due course France"; and six states with non-permanent seats chosen from the other members of the General Assembly. And (4) since most wars have had their origin in maladjustments in economic relationships, for the love of money is the root of all evil among nations as it is with individuals, there also is to be within this framework an Economic and Social Council that shall deal with all "international economic, social and other humanitarian matters."

In commending these Proposals to the consideration of the churches, the Cleveland Conference with a goodly degree of unanimity recommended "that the churches support the Dumbarton Oaks Proposals as an important step in the direction of world cooperation, but because we do not approve of them in their entirety as they now stand, we urge the following measures for their improvement." And here follow nine specific suggestions, all constructive in their nature and all disposed to make the proposed general international organization more nearly in accord with accepted democratic procedure and with generally reorganized Christian standards and principles. This whole message of the Cleveland Conference which has been put within the compass of four thousand words should be in the hands of all Christian people, both old and young.[2]

The Cleveland Conference met just before President Roosevelt with his advisors started for the Crimean Conference at Yalta. The state department was not unmindful of the Cleveland gathering; indeed, it was officially represented there. It is most gratifying, therefore, to have the three outstanding statesmen at Yalta issue a document which in more respects than the one we propose to quote seems to be so nearly in line with longings expressed in the Cleveland message. This one section signed by Winston S. Churchill, Franklin D. Roosevelt and Joseph Stalin might well have carried the 481 signatures from Cleveland:

> We are resolved upon the earliest possible establishment with our Allies of a general international organization to maintain peace and security. We believe that this is essential, both to prevent aggression and to remove the political, economic and social causes of war through the close and continuing collaboration of all peace-loving peoples.
>
> The foundations were laid at Dumbarton Oaks. On the important question of voting procedure, however, agreement was not there reached. The present conference has been able to resolve this difficulty.
>
> We have agreed that a conference of United Nations should be called to meet in San Francisco in the United States on April 25, 1945, to prepare the charter of such an organization, along the lines proposed in the informal conversations at Dumbarton Oaks.
>
> The government of China and the Provisional Government of France will be immediately consulted and invited to sponsor invitations to the conference jointly with the governments of the United States, Great Britain and the Union of Soviet Socialist Republics. As soon as the consultation with China and France has been completed, the text of the proposals on voting procedure will be made public.

In this bold declaration of purpose there is an intimation that at least several of the amendments proposed at Cleveland may already be cared for. Who knows but that at San Francisco all may be incorporated in the final draft to be submitted to the nations?

But the important thing is that the way is now open to establish the world-wide security body—a United Nations, if you please, that may do for the

(*Continued on next page.*)

*Dr. Hopkins is president of The United Christian Missionary Society. He was a member of the study conference on The Churches and a Just and Durable Peace held at Cleveland, Ohio, Jan. 16-19.

[1]The Woodrow Wilson Foundation, 8 West Fortieth St., New York 18, N. Y., distributes one of the clearest folders.

[2]Copies may be had from The United Christian Missionary Society, Missions Building, Indianapolis 7, Indiana. 10c each; 5c a copy for 50 or more plus postage.

Passing of Mrs. Stearns

DISCIPLES of Christ lost one of their most distinguished leaders with the death in Washington, D.C., on March 5 of Mrs. Josephine M. Stearns. Funeral services were held in the National City Christian Church of Washington, where Mrs. Stearns had been a member since her removal from Indianapolis some years ago.

Mrs. Stearns

Mrs. Stearns began her wider Christian service in 1904 when, as Mrs. J. E. McDaniel, she and her husband were appointed missionaries to Mexico by the historic Christian Women's Board of Missions. A term of service on that field was followed in 1908 by a call to the state secretaryship of the work of missionary organizations in Kansas where she served with increasing and recognized usefulness. Then in 1913, upon the death of Mrs. M. E. Harlan, she was called to the national headquarters of the Christian Woman's Board of Missions to lead in the national development work. This position she held until the formation of The United Christian Missionary Society in 1920. In the new and larger organization she served chiefly in missionary educational work until her election in 1926 to the second vice-presidency of the Society.

In January, 1929, Mrs. Stearns left the work of the United Society to assume the position of general secretary of the National Commission of Protestant Church Women which later merged with other bodies to form the well-known National Council of Church Women.

Mrs. Stearns was a woman of rare ability. She was a truly powerful public speaker and was possessed of a commanding presence and queenly bearing. In her own communion and interdenominationally her unusual talents received wide and merited recognition.

Mrs. Stearns is survived by a daughter, Mrs. M. A. Becker of Arlington, Virginia.

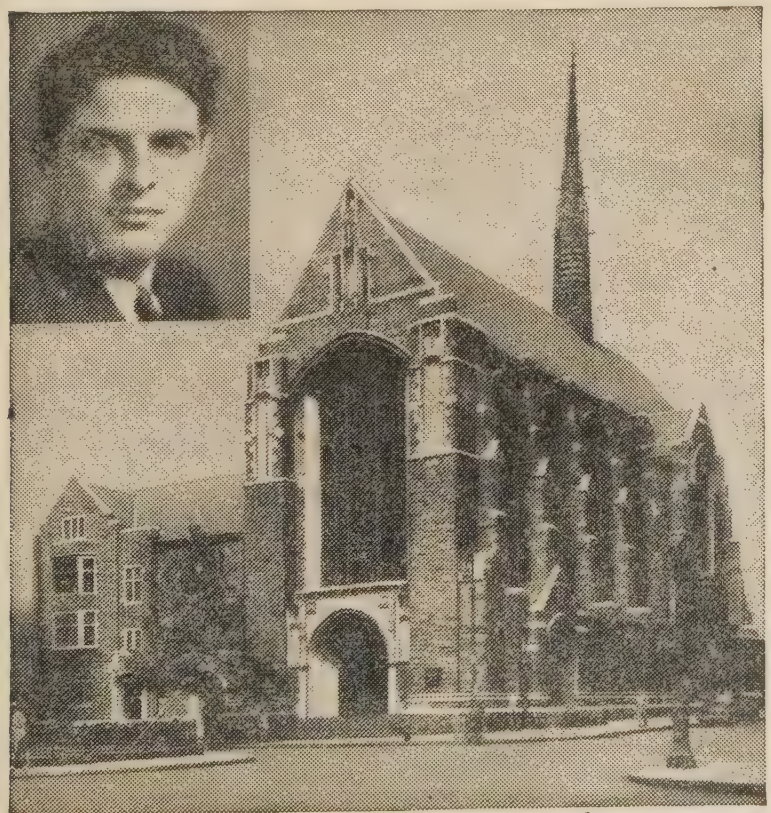
The Iron Is Hot

(*Continued from page* 16.)

world what the United States has so admirably done in the maintenance of peace and security on the North American continent. Let us, therefore, accept the Dumbarton Oaks Proposals for just what they are—the beginnings of the new order for which the whole world longs. Let us magnify these strong points and commend them for what they actually propose to achieve. Then in the years ahead, beginning with San Francisco, April 25, let us patiently and constructively work for the achievement of that which ultimately should be likened to the Kingdom of God proclaimed by our Lord, himself.

Dumbarton Oaks, August 21-October 7, 1944; Cleveland, January 16-19, 1945; Yalta, February 4-12, 1945; San Francisco, April 25, 1945. What a succession of significant conferences all within the compass of less than a year! What will another year bring forth?

The iron is hot—now is the time to strike!



Exterior view of the newly acquired church home of the Park Avenue Christian Church (formerly Central Church) of New York City, and the present pastor, Ira W. Langston. This church is located at 1010 Park Avenue (Park Avenue and 85th Street) and is the only church of Disciples of Christ on Manhattan Island. Since its organization in 1810, this oldest congregation of the brotherhood has held a communion service each Sunday. The church has a Chinese Sunday school which is in its 36th year. It maintains an unusual quality of choral music under the direction of its organist, Mr. Solon Alberti, who is serving in his eleventh year in this capacity. The church will be dedicated on Sunday, April 22. A picture of the interior appears on the cover page of this magazine.

Puerto Rican Pilgrimage

By C. M. YOCUM*

THERE were snow and ice and dangerously slippery pavements in Indianapolis that February noon as I left to attend the annual convention of our churches in Puerto Rico and to counsel with our workers there. Two days later in San Juan the thermometer registered 76 degrees. In fact the year round average temperature in San Juan for the past twenty years has been 76 degrees. In winter the average is 73 and in the summer it is 79 degrees. The coldest weather ever recorded in San Juan is 62 degrees. One can scarcely find a more even temperature than that which prevails in Puerto Rico.

The average rainfall annually on the island is 72 inches; the wettest spot receives 135 inches per year. The average rainfall in Indiana, by comparison, is 38.3 inches. Thus Puerto Rico has in abundance two of the three elements necessary for luxuriant vegetation—warmth and water. And she has enough of the third, too—fertile earth—to make her an island of real loveliness. The travel guide truly states: "The interior of the island is a revelation to the traveler. Valleys and arroyos are dark green with the verdure of tropical fauna, and the roads are lined with brightly flowering plants which cover the slopes of the hills and stretch up to the very peaks of the mountains, which never lack their blanket of foliage. Even the rockiest soil gives life to hundreds of varieties of ferns, palms and flowering vines." Even in February, while I was there, roses were everywhere abloom, while hibiscus brightened every roadside. Canopies of African tulips, flaming red, and the rose of Sharon arched many of the highways. Cumulus clouds hung over the mountain tops almost every day, clouds of such texture that no ray filter is required to photograph them.

The island is thirty-five miles in width and one hundred miles long. Its population is about 2,000,000. It is therefore one of the most densely populated islands which dot the seven seas. Its density is about 600 people per square mile. Its people are mostly descendants of the Spanish stock that followed Columbus who discovered the island in 1493—the only land now bearing the American flag on which Columbus set foot—and the Negroes who were brought in later from Africa. Two-thirds of these people are rural, their average annual income being less than $200.00. Many families of six or more—the average family consists of six people—have an annual income of less than $200 a family. Thirty-five and one-tenth per cent of the people are illiterate; thirty-five and two-tenths are illegitimate, and fifty-five per cent of the children of school age have no school privileges.

*Dr. Yocum is an executive secretary in the division of foreign missions of The United Christian Missionary Society. He has recently returned from a visitation to the churches of Puerto Rico.

Dr. Yocum addressing Puerto Rican convention, through C. Manly Morton (right) as interpreter

Sugar and sugar derivatives are the leading crop. People in the United States are now paying $9.00 per gallon tax on Puerto Rican rum, one of the sugar derivatives. This tax is enabling the government of the island to pile up a neat little surplus these days of lavish spending in continental United States. Coffee is the second largest crop in acreage planted, and tobacco and pineapples follow. Puerto Rico raises only 70 per cent of the food her people require; the rest has to be imported.

The treaty of Paris was signed in Dec., 1898, and the American flag displaced the Spanish. Four months later the first Disciple missionaries arrived. In September of that year a devastating cyclone swept the island killing more than one thousand people. Naturally our missionaries opened orphanages to care for the children. These institutions were closed in 1916, being deemed no longer essential.

We now have 33 churches on the island, 21 of them being self-supporting. Every one of these churches—the record is 100 per cent every year—takes two foreign missionary offerings yearly, one on Children's Day in June and one on Woman's Day in December.

Across the past twenty-five years the growth in membership of our Disciple churches on the island has been most encouraging. In 1920 we had a membership of 685 and they raised $1,904.94 for their work. The missionary society on the continent supplied the rest. In 1930, a decade later, we had 1,641 members, a gain of 140 per cent, and they raised $6,109.56 for their work. That year they raised $1.00 for each $2.20 sent from the United States. Ten years later, in 1940 the membership was 3,471, a gain of 112 per cent, and they raised $12,263.91. That was $1.00 for each 71 cents we sent them. In 1944, four years later, the membership had grown to 4,397 and they gave the magnificent sum of $44,530.35, a gain of $10,083 over the previous year. In one year they had gained almost as much as the total given by them in 1940.

These Puerto Rican churches gave last year an average of $10.13 per member. Disciples in continental United States gave $12.62 and our income is fully six

times as much as theirs. If we should give on their level we would give almost $75.00 a member. If we should do that our churches would scarcely know what to do with their incomes, until greatly enlarged programs of service were planned.

One of the unique phases of our Puerto Rican service is the operation of McLean Conference Grounds. Located some eighteen miles from San Juan on the slope of a beautiful mountain and looking across the valley in which the La Platta River wends its winding way, it is the location for practically every evangelical conference on the island. Our own Young People's Summer Conference meets there. Other churches use it frequently. The Protestant chaplain on the island held a three-day conference there while I was on the island.

Here on McLean Conference Grounds, which can accommodate one hundred visitors, Mr. and Mrs. C. Manly Morton live and here they make a home away from home for at least 80 servicemen and women each month. The afternoon I arrived eight navy men were there. They had taken over the missionary home while the Mortons had driven in to San Juan to meet me. When we arrived, three of the men were stretched out on one of the Morton beds, two others were on another bed listening to the radio, and the others were in the kitchen French frying potatoes and plantains. They were as much at home as they could have been in their own homes. Two young ladies in their country's service away from home occupied a cabin over the next week end. They left on Sunday afternoon while we were attending a church service and they left the following note:

To the marvelous Mortons:
4:00 p.m.

Our hearts are too full for adequate expression. We thank you.

This morning we spent a couple hours on the top of the mountain, but this week end has truly been a complete mountain-top experience for us.

We're all for you and the McLean Conference Grounds. We are leaving some bread and milk that I hope you can use.

-Adios-
Carol and Ophia

Our other missionaries in Puerto Rico are Dr. and Mrs. Hugh Williams. Dr. Williams is the capable and beloved president of the Evangelical Seminary which trains the preachers for the evangelical churches of Puerto Rico and other islands of the West Indies. Mrs. Williams directs the music for the Union Church and gives much time to training singers and music leaders for our churches. She also teaches courses in church music in the seminary. Our missionaries work splendidly together and are giving a good account of themselves.

Our preachers and Bible women are a group of well-trained workers serving the kingdom sacrificially and results are most gratifying.

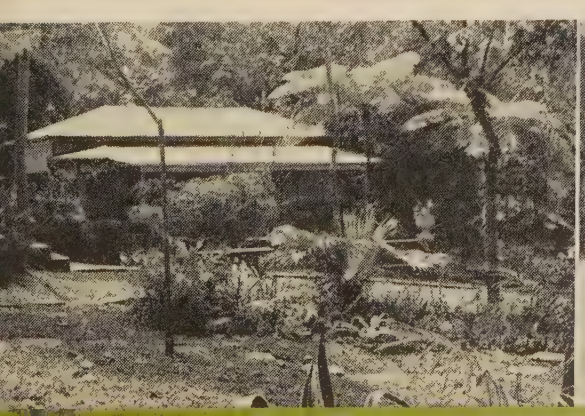
The convention at Bayamon which I attended was typical of our church folk around the world. There was much discussion on many points of business. The speeches were good. The reports were praiseworthy. The president and secretary of the convention each did his work well. The communion service was conducted with dignity and beauty. On Saturday night of the convention a parade of 3,000 people marched to the plaza alongside the large Catholic church, and, standing, listened to music, instrumental and vocal; to a word of greeting from me through an interpreter; and then to two sermons, the first an hour and a half long, the second an hour in length. That was the only thing about the convention that was unlike our conventions in the states. We would not even have sat through two such lengthy messages. But of course those sermons down there were good ones.

Our people in Puerto Rico are looking forward to the 50th anniversary of their church, which they will celebrate five years hence. Their aim is 60 churches, 60,000 members and $250,000 raised in the interim. God grant that they may attain their ambition.

"Naked and Ye Clothed Me"

The nation-wide round-up of clothing urgently needed by war-stricken people overseas is scheduled for April. Church leaders and members are asked to give utmost help to this United National Clothing Collections, April 1-30. The goal is 150,000,000 pounds of serviceable used outer garments, shoes, underwear, blankets, quilts and bed linen. This drive is the united effort of UNRRA and all the voluntary war relief agencies engaged in overseas relief including the Church Committee on Overseas Relief and Reconstruction of the Federal Council of Churches of Christ in America.

Left to right: Morton home at McLean Conference Grounds; two little girls of Puerto Rico at convention time; and a new rural church built of bamboo and palm fronds by the members



Forward Together

By F. E. DAVISON

Editorial Note: This article is a digest of an address made before the International Convention of Disciples of Christ in Columbus, Ohio, in October, 1944. Mr. Davison is pastor of First Christian Church, South Bend, Indiana.

IF EVER I get brains enough and time enough I would like to write a four-star scenario on the life of Paul and entitle the picture, "Captured." You will recall how Paul says, "I have been captured by Jesus Christ." The Damascus incident, which Paul loved to tell and retell, would form the climax of the first act of our scenario, for in that incident lies the source of inspiration and power for all that followed. He had been captured by a great personality and a great cause, and he went forth with eager steps to preach the gospel of the new self made in the likeness of the Creator—where what matters is not Greek and Jew, the circumcised and the uncircumcised, the barbarian, Scythian, slave, freeborn, white or black, British, German or American, Presbyterian, Methodist or Disciple but where Christ is everything.

In the midst of Paul's career, when it would seem that the world had no ear for his message, when even some of the churches he had started were putting more emphasis on doctrine than on life, when some had grown lukewarm in their missionary passion and others were refusing to cooperate with their brethren in winning the world to Christ, Paul issued the challenge by admitting that he had not yet attained and was not yet perfect but declared:

"This one thing I do, leaving every precious achievement, I press on toward the goal for the prize of my high calling in Christ Jesus."

If I read aright, here is the clarion call of the pioneer missionary across nineteen centuries, saying to all who try to follow in the steps of the Master, "Let us in our program of world missions match our lives against the need of the day and move forward—furthermore let all who have been captured by Jesus Christ move together."

Cure for a Sin-Sick World

Others may diagnose the conditions of our war-torn and sin-sick world. I am interested only in suggesting the cure—a cure that Paul said was the power of God for the salvation of the nations. It is the gospel of Jesus Christ—the good news for terrible times. But you ask, what is this remedy? What is the good news? It is the conviction that love is stronger than hate—that the prayers of the humble and the sinners will be heard before the shoutings of the arrogant and the self-righteous—that the Kingdom of God is bigger than any race or sect, or assembly of nations.

Have we in our brotherhood enough statesmanship to plan wisely our program of world missions for tomorrow and day after tomorrow? Whatever postwar plans are made for Christian missions, we must have the careful thinking of missionary executives and returned missionaries, but most of all these plans must be made in counsel with what we call the younger churches of mission lands. We shall certainly handicap the total cause of Christian missions if we send our missionaries back to China, India and Africa with postwar plans labelled "Made in New York," or "Made in Indianapolis," or "Made in Cincinnati." These plans must be made *with* the younger churches and not *for* the younger churches.

Forward to Christ

The divine plan points forward and not backward. I have never been thrilled by those shibboleths that call us "back to Christ." Christ is always out in front far beyond us, and if we are to find him, we are not to move back to some status quo of antiquated theology—we are to move forward toward India, China, Africa, and the islands of the sea. Christ is out there, and if he has really captured us, we will move forward toward him with our plans, our pocketbooks and our lives.

If civilization is to be snatched from the burning, the forward march of Christianity must be based not merely on doubling our giving to missions. When we seriously consider what we have been spending in a program to destroy the world, we may catch a vision of what Christians must do if we are really to move forward on the world sector of achievement. When we render *joyously* unto God what we are *compelled* these days to render unto Caesar, we will then move toward the high calling of Christ Jesus.

But if we are to move forward at all, we will have to move together.

Cooperation on the Mission Field

Will Disciple strategy on the world field be one of Christian cooperation or one of separate bigotry? Upon the answer of that question hangs the determination as to whether we will move forward or backward. If we who form the churches here at home and we who sit on mission boards insist on taking the stand that in mission lands we are the only Christians and all wisdom has been entrusted in our hands, in so doing we shall betray our Christ by our ignorance and our stupidity.

In 1940 when the word went out telling us of the tragedy of "orphaned missions," and that some 120 missions in forty countries on six continents were facing extinction, we joined our hands and our pocketbooks to save these missions. We realized that the failure of these missions meant a great weakening of the total church of Christ. We did not stop then to ask which religious body was going to get the greatest good from our giving.

The church universal in this instance learned how to face tragedy together; and perhaps, someday, we

shall be wise enough to face opportunity in the same free spirit of cooperation. With our boys scattered in every land on the earth's surface, we are learning very rapidly how to be world-minded in our geographic concepts. We can surely see that we of one religious body may reap the harvest of Christian seed sown by those whose theology and church polity differs greatly from our own.

Younger Churches Call for Unity

T. T. Lew, a distinguished Chinese Christian, writing in *Christendom,* says:

"The Christian missionary movement has been growing in China in a rather haphazard fashion, with nearly thirty nations sending missionaries—this resulting in over a hundred denominational organizations and agencies. Very few of them have any thought-out, long-range plan. The work has prospered not because of this condition but in spite of it." Does not this cultured college president of China really say to us, "We who are in China want the Christian gospel, but if you who are in other lands really want to help us most, you must move forward together."

Disciples of Christ are having some part in union enterprises on the foreign fields. We should be proud of every effort we have made to strengthen the hands of Christ through the spirit of Christian unity. And in all our attempts to sway the future of world history, we Christians of all shades of belief must stand ready to cooperate. Furthermore, our togetherness must start in the smaller circles. As a brotherhood we must move together.

In the Local Church

This unity of spirit and forward march must go down to the local church; in fact, it must begin there. Elders and deacons must walk together in Christian grace; aid societies, missionary organizations, and women's councils must see that their first job is not to argue over priorities but to save the world with the gospel of Jesus Christ. Young people and adults must have a common vision of service so that our churches may discover, train and send out missionaries and ministers for the church of tomorrow. In this tremendous task we can surely move forward together.

As I think today of the future of world missions, my great concern is not that we shall fail to have young people who are ready to answer any high call of the Master. But my great fear for missions is that those of us who form the local church at home will be too small, too stubborn, too quarrelsome, too stingy, too lacking in vision to meet the crying needs of our world. Many of us have not forgotten the hard days of a few years ago when we were all guilty of crying, "Retreat! Retrench! Don't go! Come back!" As a result of those cries we have been compelled during the past few years to lay our sons and daughters on the altar of war. May God help us in a day when a new world is taking shape to be wise enough, strong enough, and Christian enough to unite with *all* who love Christ, and march forward together to make our world a Christian brotherhood.

PRESIDENT ROOSEVELT'S report to Congress on his Crimean conference with Stalin and Churchill has, on the whole, been well received by the nation. While there is much that has not been revealed, enough has been told to indicate the direction in which the Allied Nations are moving.

Dumbarton Oaks Sets the Pattern

Here and there voices have been lifted against the Yalta decisions—President George N. Shuster of Hunter College, New York City, deplores what he calls "slave labor" demands on the Germans for rebuilding devastated areas; and Norman Thomas sees in it an American commitment to the restoration of the British, Dutch and French colonial empires. There no doubt will be other objections, both from within Congress and from other sections of American life.

Alternative May Be No Plan

But the fact remains that the proposals adopted at the Dumbarton Oaks conference are the *only* proposals for any sort of postwar world organization before the world. It cannot be too frequently reiterated that the choice is not between Dumbarton Oaks and some more perfect plan, but between Dumbarton Oaks and no plan at all. President Roosevelt agrees that the decisions made at Yalta are not altogether to his liking, but, he says, they were the best that could be had under the circumstances. We do not alone shape world policies. There are other powerful peoples whose sacrifices have been greater than ours, and whose wishes and points of view must be taken into consideration.

We Must Not Repeat Our Previous Mistake

Our present danger is that we shall repeat our mistake of 1920. We rejected the League of Nations because of its defects and thereby doomed it to failure. For that mistake we are now paying in blood and treasure. The Dumbarton Oaks Proposals are far from perfect. The Cleveland Conference on the Churches and a Just and Durable Peace pointed out at least nine important changes that need to be made. Nor can we be too hopeful that the forthcoming San Francisco conference will iron out all of the difficulties, though we may reasonably expect that some modifications will be made when the representatives of the 46 powers invited have their say. Social organisms, like all others, are evolutionary in their development. World government has a long way to go, but if we can get it started we are on the way.

What Should Christians Do Now?

Christians everywhere have a plain duty to give careful study to these plans. Let this study be done in the home, in the church school, in young people's groups, youth and adult conferences, in missionary societies, forums, clubs and classes. Study the Dumbarton Oaks Proposals, the Cleveland and Delaware conference reports. Read the articles appearing in current magazines; listen to the round table discussions going on in civic forums and over the radio. Get as much information as you can, both pro and con. Make up your mind! Then act! This is the point where failure is most likely to occur. Write your two Senators and tell them how you feel about it. Write the President. Yes, write him. Write the Secretary of State. This is your country and these are your servants. Let them know how you feel and what you want.

The Commission on World Order of Disciples of Christ has recommended that April 22 be used by the churches as a day of prayer for World Order.

One Country, One Flag

By J. D. MONTGOMERY*

AS I stood in the classroom of one of the first grades of the public school for the Mexican community in McAllen, Texas, I was aware of a new meaning for the words, "One Country, One Flag." The little tots who filled the room were intelligent, bright, neat, well behaved. They were just beginning to use the English language as a vehicle of thought. And among the songs and verses which they had learned were these words: One Country, One Flag. They were real to them and will continue to be so, because the United States is their country and its flag is their flag. They are among that long list of loyal citizens of this land whose national allegiance is different from that of their parents.

McAllen, Texas, has a population of about 14,500, and approximately thirty-five per cent of that number pertain to the Mexican community. In contrast, however, a census of the school children taken in the fall of 1944 showed that fifty-eight per cent of the school children are from the Mexican community. There are in the school mentioned 1,200 children from the Mexican community enrolled in the first eight grades. Of this group I had the opportunity of speaking in assembly to almost 400 boys and girls who make up the sixth, seventh and eighth grades. In McAllen, the Sam Houston School, located in the Mexican community, enrolls the children in that community, but there is no racial distinction for school children in the town. There is one high school and all children attend this school without discrimination.

The Americas Meet

I have lived in Puerto Rico, have been in most of the republics of South America, have visited Mexico, but at no place have I seen the Americas meet with the same uniqueness as along the Rio Grande in Texas. I presume the same conditions prevail in southern California. I was told that in Texas the Mexican community numbers around 700,000. In several of the towns in the Rio Grande Valley, the Mexican community composes from a third to more than half of the population. Many of the heads of families in these communities were born in the United States; others have lived in this country for fifteen, twenty, thirty years. Their children have been born in Texas and have not so much as visited Mexico, the country of their parents. From their parents and the community in which they live they fall heirs to the culture of the neighboring republic, Mexico. They speak its language, repeat its legends, know its folklore which their fathers have handed down to them, all of which carries the distinctive mark and is saturated with the tone of Latin America. It adds culture, beauty, and a bilingual tongue to their education. On the other hand, these children and young people are Americans by birth and citizens of this country by inherent right. And as truly as any of us they can sing, "One Country, One Flag." It is a matter about which they are sensitive; it is a fact in which they take pride.

The Opportunity—The Danger

The situation is unique and its possibilities to build constructively for understanding and harmony among the Americas are immeasurable. The Mexican community in this area pertains to the minority group and possesses the psychology of such groups. It has as yet gained neither economic nor social prestige. The young people of this group must bear somewhat the stigma of being foreigners in their own land. The culture which they have received from their fathers endows them with inherent value, but even this may become a curse should it be the mark to make them the victims of race prejudice. This crucible in which racial and cultural elements are being commingled along the banks of the Rio Grande contains possible explosives as well as strong ingredients with welding qualities. During the next generation, people from the Rio Grande to Cape Horn may be judging the United States favorably or unfavorably according to the way this meeting of the Americas in these border states evolves. It is a situation in which normal human beings of differing national and cultural backgrounds are thrown altogether in everyday living. Such conditions call for earnest thought and a sense of fairness in the handling of the racial, economic and social factors which come into this picture.

The Church Is There

For some thirty-five years Disciples of Christ have been working among these Mexican communities in southern Texas. The Mexican Christian Institute and the Mexican Christian Church in San Antonio are well established. Farther south there are congregations of the Christian church in Robstown, McAllen, and San Benito. The pastors of these churches are Mexican and give themselves to the work among these communities. Also, groups of members of the Christian church are now living in other near-by towns and maintain their membership in the churches of the towns from where they have gone. In the town of Pharr, near McAllen, a project which has been under study for some time with the purpose of starting a new work is now being realized. Other Christian churches in the valley are supporting this project, and plans are under way for the construction of a church building. This building is expected to be ready during the next few months, and this new congregation will mark another forward step in the church's program of extending good will and Christian brotherhood.

No other organization which enters one of these communities goes with the message of human equality, brotherhood, fair dealing, and the fellowship of kindred spirit as does the church. Shall we dare do less than help to the fullest extent in the work of these churches and in sharing with them the task of spreading the message of the kingdom for the healing of the nations?

*Dr. Montgomery has served as a missionary in South America. He is now director of adult work in the religious education department of the U. C. M. S.

Mexican boys and girls like the same exciting stories and nonfiction that Anglo-American children enjoy. A fine, growing library at Mexican Christian Institute has been made possible by books sent from churches.

A Project in Christian Cooperation

By CHARLES MARION ROSS*

EARLY this year a communication was received by the department of church development and evangelism of The United Christian Missionary Society from the joint committee on Baptist-Disciple relationships, recommending that consideration be given to a joint evangelistic conference representing the Northern Baptists and the Disciples of Christ, to be held next August at the Northern Baptist Assembly Grounds, Green Lake, Wisconsin. Investigation revealed that the conference which was held by the Baptists last summer was called "Spiritual Life and Evangelistic Conference," and was sponsored jointly by the evangelistic and religious education forces of the Northern Baptists. Since it was the thought of the Northern Baptists that their religious education forces would continue to share in the sponsorship of the conference this year, it was proposed that our own religious education forces join with the forces of church development and evangelism in sponsoring the proposed joint conference this summer.

Disciple representatives met late in January with representatives of the Northern Baptists to consider the character of the program. During the day the finest accord prevailed; the tentative program was worked out with the unanimous approval of all present; and dates for the proposed joint conference were set for August 17-25, 1945.

The folowing brief outline of the program will suffice to give some intimation of the rich spiritual fellowship in store.

9:00	Bible Study
10:00-10:50	1) Evangelism in the Local Church 2) Winning children for Christ 3) Administering the Program of Christian Education in the Local Church. 4) Guiding Youth in Christian Living
11:10-12:00	The Christian Message for Tomorrow's World
12:30	Dinner
2:00-3:00	Seminars 1) The Christian Message for Tomorrow's World 2) What Baptists and Disciples Have in Common 3) The Use and Abuse of the Bible 4) Ministry to Returning Service Personnel 5) Crafts and Hobbies 6) Pageantry, Choric Speaking, Voice Culture 7) The Effective Use of Church Music 8) Miscellaneous Interest Groups
3:00	Free Period and Recreation
5:30	Supper
6:45- 7:30	Vespers
8:00- 9:00	Friday through Monday: great addresses by outstanding speakers. Tuesday: Visual Aids in Christian Work Wednesday: United Protestantism Facing the Evangelistic Challenge of the Postwar World Thursday: Pageant or Music Friday: Final message

*Mr. Ross is national director of educational administration, religious education department of the United Society.

Roger Williams Inn at Green Lake, Wisconsin

Green Lake Assembly is a beautiful one-thousand-acre campground, which runs for two and one-half miles along one of Wisconsin's loveliest emerald lakes. It may be reached by train or bus.

Splendid hotel and cabin accommodations are available. Roger Williams Inn is a modern, concrete, completely equipped 81-room hotel, on the most beautiful lake front site. At a cost within the means of our people, there are comfortable bedrooms, each with its own bath; a spacious dining room, porches and parlors; game rooms and swimming pool facilities.

Twenty-one beautiful summer homes, fully furnished, built at a cost of from $8,000 to $35,000, belong to the property. Some of these choice houses are within easy walking distance of Roger Williams Inn, where all delegates take their meals.

Near the hotel is an assembly hall with a seating capacity of 450 and with a dozen furnished rooms. Near by are also Garden Lodge, with thirty furnished rooms, and the Annex; also the dormitory. The camp is equipped to care comfortably for some 400 delegates.

Below we list the schedule of rates—American plan—which includes both board and room. In addition there is the $2.00 registration fee.

It is most generous of the Baptists to make their Assembly Grounds available for such a joint conference. We are confident that our people will respond enthusiastically to this project and other similar enterprises which promise to do much to bring our two great communions closer together.

For further information write to Willard Wickizer, Department of Church Development and Evangelism, or to George Oliver Taylor, Department of Religious Education, 222 S. Downey Avenue, Indianapolis 7, Indiana; or to the Conference Director, Richard Hoiland, 1701-1703 Chestnut Street, Philadelphia 3, Pennsylvania.

	Daily rate per person	*Weekly rate per person*	*Extra conf. day per person*
ROGER WILLIAMS INN			
*Single room	$7.00	$45.00	$5.50
*Two per room	5.50 to $6.00	36.00 to $40.00	4.50
*Three per room	5.00 to 5.50	33.00 to 36.00	3.50
*Four per room	4.50	29.00	3.50
COTTAGE ROOMS			
*Two per room	$4.50	$29.00	$3.50
*Two per room	5.00	33.00	4.00
Three per room	4.00	26.00	3.00
*Three per room	4.35	28.00	3.25
BRAYTON CASE AND MOREHOUSE HALLS AND THE ANNEX			
Two per room	$4.00	$26.00	$3.00
Three per room	3.50	22.00	2.75
Four per room	3.25	20.00	2.50
DORMITORY			
Five or more per room	$2.75	$17.50	$2.25

Every attempt will be made to provide the accommodations best suited to your desires and pocketbook. In making reservations, please indicate your first, second, and third choices.

The charge for children up to their third birthday will be 50 cents a day for a cot in a room with the parents, and $1.00 a day for food if it is provided or if the child occupies a seat in the dining room.

From the third to the twelfth birthday, the rate will be fifty per cent of the parents' rate for the first child, and forty per cent for each additional child. These rates apply only to children who occupy a room with their parents. If children under twelve are with their parents under the above rates, it *does not* give the parents a "three per room" rate. After their twelfth birthday, children pay full fee.

*WITH PRIVATE BATH.

Mission Press at Jubbulpore, India

A Diary of Beginning Again

By LEONARD A. CRAIN*

NOT LONG after Adoniram Judson landed in Burma in 1813, a printer named George Hough arrived with a printing press to turn out the Scriptures translated by Judson. This little press was set up in Moulmein, with type generously furnished by William Carey's famous printing plant in Serampore, near Calcutta.

Burmese printing, and printing in other Burma languages, was carried on continuously under the American Baptist Mission in Burma right up to the time of the Japanese invasion in 1942. The great A.B.M. Press with its 200 employees, one of the finest printing plants in the Far East, kept its doors open and its machinery turning through the bombings of Rangoon until the city was evacuated. No one outside of Burma today knows what may have been the fate of this plant; certain it is that our work, built up over so many years, has suffered a terrible blow. Probably machinery has been destroyed, and large stocks of Scriptures and other books lost.

Now in India we have made a new beginning. The Burma Christian Literature Society, representing the Protestant Missions operating in Burma, is now doing printing in the languages of Burma on a press owned by the Disciples of Christ Mission, and located in Jubbulpore, the exact geographical center of India.

Meanwhile, Miss Reifsneider, who used to be in Mandalay, has settled in Jubbulpore and is writing Sunday school lessons which will be printed here in Burmese and Karen; Miss Beebe of the Karen Women's Bible School, Rangoon, is coming to prepare materials in Karen.

January, 1944. Received an urgent wire from an official of the Burma Government, "Can you print English-Burmese dictionary and deliver by April 30?" What to do? We had as yet no type and no staff. On assurance that type could be secured, we accepted the order.

February 2. M. Manikam, a former employee of ours in Rangoon, arrived in Jubbulpore to work for the Mission Press. To my mind this symbolizes the close cooperation we hope to achieve with them, that one of our employees is now on their staff.

February 8. Wire received from Poona: "Willing lend Burmese type." Jumped on the evening train for Poona to inspect their type and bring it to Jubbulpore, as shipments these days are most uncertain.

February 10. Found the S.D.A. people in Poona most cordial and helpful. Arranged for more than 200 lb. of Burmese type to be rented to us; climbed aboard the train with it for a two days' journey to Cawnpore for a meeting of the Burma Christian Council.

February 16. Back from Cawnpore; began to install the Burmese type in cases lent by the Disciples Mission Press. Arranged with the superintendent of the Press to rent floor space for a composing room. The Press people are very cordial in lending equipment and saving us considerable investment. All machine work is to be done by them; typesetting only by us.

March 10. The first page in Burmese struck off from our press here—the hymn, "How Firm a Foundation." The first word of this hymn in Burmese is "God." God grant that our work may all be laid on the sure and firm foundation of faith in him and in his Son!

March 28. Began work on a hymnal in Tiddim Chin—one of the hill languages of Burma.

April 1. Carried on with the printing of the dictionary. Our limited supply of type allows us to set only 32 pages or so at a time; then it must be printed and the type distributed for setting the next pages.

May 20. Set the Burmese type for the first Sunday school lesson leaf in the new graded series being written for Burma. We regard this as one of the most important tasks we have. In Rangoon we published 23,000 copies a month of Sunday school leaflets in three languages—helps on the International Lessons. We hope in postwar Burma to have improved helps; a number of our missionaries are at work writing the lessons in English; they are being translated, and we are now ready to print them here at Jubbulpore.

May 24. Last pages of the dictionary printed today; as we look over the finished pages it seems that we have managed not only to do a piece of work at Government's request, but have helped to make a contribution to Burma literature as well.

May 25. As I write these lines, I am overwhelmed by the urgency and the size of the task. Why does it need to be done now? Because, beyond all doubt, when we return to Burma we shall be so busy with tasks of relief and reconstruction that literary and publication work will be done with difficulty, if at all. We feel that these months and years of exile are a golden opportunity.

This little leaflet will be printed here at Jubbulpore. The type will be set by Ponnurangam, an evacuee from Rangoon; the presswork will be done by Manikam, another evacuee. While I, another evacuee, sometimes sitting at my desk with pen in hand, sometimes in the composing room with my fingers black with printer's grime, am trying to do all that I can in this part of the task of preaching the gospel to Burma.

"Go ye into all the world, and preach the gospel."

သင်တို့သည် မြေတပြင်လုံးအရပ်ရပ်ရှိသမျှ
သို့သွား၍ . . . ဝမ်းမြောက်ဘွယ်သိတင်းကို
ဟောကြလော့။ --*Mk. 16:15 in Burmese.*

*Mr. Crain has printed on the Jubbulpore Mission Printing Press of Disciples of Christ, a leaflet describing how an "Orphaned Mission" has been able to carry on some printing on the Disciples of Christ Printing Press in Jubbulpore. A few paragraphs from the "diary" are reprinted here.

Appalling Figures From India

In a single Indian village during the past year these were the starvation casualties:

In one family of	5	members	5	died
"	8	"	7	"
"	4	"	3	"
"	7	"	5	"
"	7	"	7	"
"	9	"	8	"
"	12	"	8	"
"	8	"	7	"
"	7	"	6	"
	67		56	

These figures show that out of a total of 67 members in nine families 56 died, or 83%.

At the time the investigation was made 100 families were without food.

In another stricken village the free meal at the gruel kitchen was just finished when a poor woman arrived. The relief worker said sadly, "There's none left." She replied, "Please let me rub my hand around the outside of the buckets in which you carried the gruel. I'll get something that way."

During September 1944 the government of India warned that the food problem was not solved, and regretted that the British Government was able to ship in only 800,000 tons of wheat, while 1,500,000 tons were needed.

—Bulletin of Church Committee for Relief in Asia.

A Ministry to Rural Youth

By WAYNE E. TESTERMAN*

Saturday afternoon in downtown Hazel Green, Kentucky

"I HAVE something to say but I don't know how to say it," were the opening words of a young man (we'll call him John) as he sat in my study one evening. Tears were in his eyes. John was intensely serious. In a few minutes barriers were broken down and he was talking freely.

John wanted to make something out of himself. He wanted to be somebody worth while. He wanted to be a help to others. After we had talked for a time, John looked up at me with open, frank eyes and said, "You know I never had anyone to take an interest in me before." John has responded to our interest in him. He made his confession of faith in Christ and was baptized with a number of his classmates. He may not be the electrical engineer he wants to be. But he will be a good citizen and worker in some church.

The young people in Hazel Green, Kentucky, respond to confidence and interest in them the same as young people elsewhere.

"I sure do like being a Boy Scout!" was the greeting I received from one of the members of our Scout troop. It is a new troop and received its charter at a public presentation at the church on Scout Anniversary Sunday, February 11. The Regional Scout Executive spoke of the history of Scouting. Each boy received his tenderfoot pin and registration card. Seven men of the community were installed as troop committeemen. James I. Hollon, farm manager for Hazel Green Academy, was installed as assistant scoutmaster and camp leader, and the writer as scoutmaster.

The troop is looking forward to the camping season. Plans are being made to remodel an old log cabin as a troop club house. It has a picturesque location at the foot of a steep hill on the bank of Red River, and is ideal for our purpose. Tall trees in which many kinds of birds nest surround it. Just upstream from the cabin is a new swinging foot bridge. An outdoor oven will be built adjacent to the cabin.

We are looking forward to spending many happy and profitable evenings at the cabin this summer. We'll just sit around the campfire, or lie on our blankets and look at the stars, and join with the boys in telling stories, dreaming dreams, seeing visions, talking about life, cultivating companionships with youth, and shaping character.

One of the high lights of the year's youth program is the annual Christian Endeavor Banquet. This year's was the twentieth such banquet. The attendance was one of the best. There were 108 adults and young people present. A student of the Academy presided as toastmaster. The welcoming word and invocation were given by other students. Two young people furnished the special music. The local Methodist pastor was the guest speaker. The sponsor conducted a very impressive farewell candlelight service.

Each Sunday after evening services, eight or ten young people gather in our home for fellowship. Tables with games of various kinds are set up. Each one finds the game he or she would rather play. After about an hour of visiting, looking at the funny papers, and playing games, light refreshments are served and all adjourn till another time. In order to make sure all have the chance to come, names are arranged alphabetically. Permission is given for them to swap times, enabling "dates" to come on the same evening. Not more than a third of the young people had played dominoes before, and only two or three had seen a carrom board. Like all young people they enjoy games and look forward to their next turn.

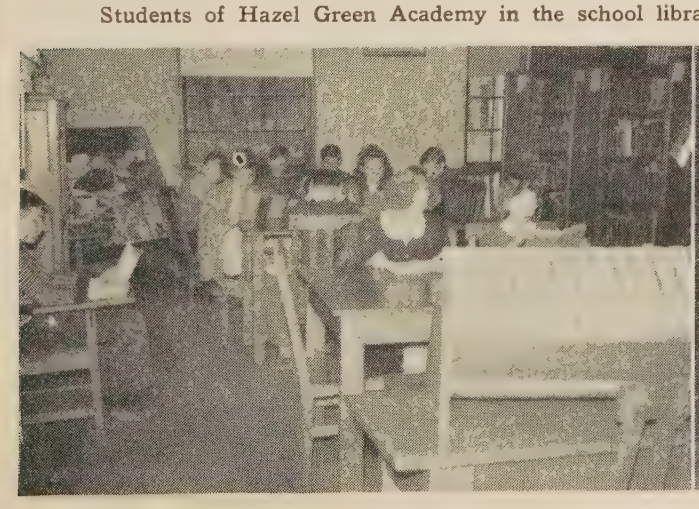
In addition to all this, every student in the Academy has to study the Bible each year. This semester the juniors and seniors are studying a course on "Preparation for Christian Family Life." This course was selected by them as being the course most needed. They see the broken homes about them (and some come from broken homes), and are determined to prepare themselves to guard against a like tragedy in their own lives. Though it will be some time before the fruits of such a course can be seen, we feel it is one of the most profitable courses offered.

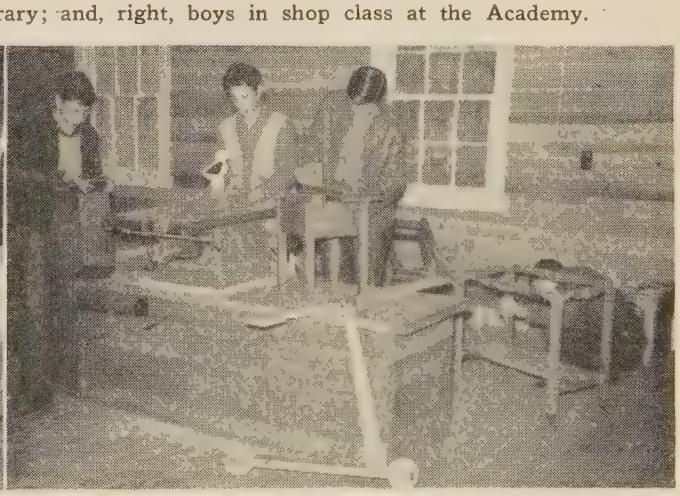
The ministry of the church to the junior and intermediate boys and girls is well expressed in the sentence prayer of a junior boy when he prayed, "I thank you for this church where we can come and be with God."

So, in faith we minister to the youth of rural Kentucky and seek to build for tomorrow, youth prepared to be citizens of the kingdom.

*Pastor of the church and director of religious activities, and teacher, Hazel Green Academy, Hazel Green, Ky.

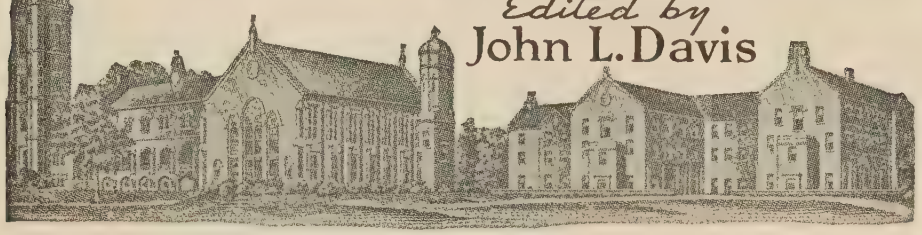
Students of Hazel Green Academy in the school library; and, right, boys in shop class at the Academy.





CLASSROOM and CAMPUS

Edited by John L. Davis



Drury School of the Bible
Springfield, Missouri

DR. JOHN L. DAVIS, executive secretary of the Board of Higher Education of Disciples of Christ, visited the college on February 15. He addressed the student body and had a conference at noon with the faculty and members of the Drury board. In the evening he met with Delta Theta Alpha.

Another Disciple, Roy Fields, pastor of the South Christian Church, Joplin, Missouri, was a recent visitor. He gave a talk at the vesper service on Sunday, and held individual conferences on Monday. Tuesday he addressed the students and faculty at chapel service.

Gene Rutledge has recently taken charge of the work at Nixa, where B. Frank West formerly served. Ocie Griffith, a sophomore from Bremerton, Washington, expects to assume a pastorate soon.

Culver-Stockton
Canton, Missouri

Robert M. Peterson, Bloomington, Illinois, has been appointed instructor in music and director of the band and orchestra at Culver-Stockton College. Mr. Peterson has his B.S. degree from the University of Minnesota, and his M.A. degree from Columbia University, New York City. He is a talented soloist on the violin and viola. He has been principal violist in the Bloomington-Normal Symphony Orchestra. The conductor of the symphony rates him as "one of the most highly valued of the members of professional stature."

Lynchburg College
Lynchburg, Virginia

The mid-year meeting of the board of trustees of Lynchburg College was held February 15. Some progressive actions were taken that will strengthen the college and its work at many points. Among these was the creation of a special committee of the board to study and plan a future program of development for the college.

There were sixteen full-time new students to enroll at the beginning of the second semester. This makes a total enrollment for the 1944-45 session of 226 students. Of this number, 45 are ministerial and missionary students. Their religious affiliations are: Disciples of Christ, 30; Baptist, 6; Methodist, 5; Presbyterian, 1; Church of Christ, 1; Congregational-Christian 1; and Holiness, 1.

The Jennie Cutler Shumate Lecture on the Christian Ministry was given by Dr. Charles J. Smith, president of Roanoke College, Salem, Virginia, on March 8. The subject which Dr. Smith chose for his address was "The Call to Christian Service."

The College of the Bible
Lexington, Kentucky

A notable feature in each year's curriculum is the series of lectures by the medical staff of the large United States Public Health Hospital located at Lexington. These doctors and psychiatrists deal in their lectures with abnormal personalities, thus helping the students with some of the most difficult counseling problems which they will face in their ministry. Clinics for student observation are also held at the hospital. Dr. Corey has served as chaplain at the hospital during the past year and will continue his services there.

The faculty of the college is studying plans for adaptation to the needs of returning chaplains following the war. There are now about fifty recent graduates in the chaplaincy, and several more planning to enter this work on graduation in June. Plans are also being made for special help in the curriculum for ministerial students who may enter college from military service after the war is over.

The seminary has been receiving a number of tuition scholarships of $150 each for students. Aside from this annual need, all the students are self-supporting through their student pastorates. A scholarship of $500 for student aid has been granted by the Christian Board of Publication, and is being accorded to two worthy students of high scholarship standing.

Hiram College
Hiram, Ohio

Dr. Donald Baker, Hiram '22, medical missionary to the Belgian Congo since 1932, now home in Hiram with his family on furlough, spoke recently in convocation on "Spiritual Values and Africa." Following his address he held conferences with students interested in religious leadership and missionary service.

On February 13, Franklin Minck, High Street Church of Christ, Akron, Ohio, was the speaker at convocation. Mr. Minck spoke to the student body on "A Prelude to Marriage." In the afternoon he held conferences with various student groups, and in the evening in Hayden Auditorium gave the Cleveland Conference report on "A Just and Durable Peace."

Mrs. Marguerite W. Zapoleon, labor economist, U. S. Department of Labor, Women's Bureau, Washington, D. C., was the guest speaker at the annual Alpha Day convocation on Washington's birthday. Her address was entitled "Alpha—The Beginning." Membership in the Alpha Society is one of the highest scholastic honors which can come to a student at Hiram. This year fifteen students were honored with membership.

January 31, professor E. G. Walker, professor of Education at Hiram College, spoke in convocation on "Thomas Jefferson."

The students of Hiram College celebrated their annual Snow Day with Miss Ruth Strong, a junior from Cleveland, reigning as Queen, and New Dorm's Rip Van Winkle, sculptured from snow, winning the award. Besides the artistic competition between the various dormitories, the students enjoyed winter sports, a motion picture "Winter Time" starring Sonja Henie, and in the evening entertainment in the gymnasium.

A study of the church affiliations of the present Hiram College student body reveals that 27% of the students are members of the Disciples Church. Following is a résumé of the report: Disciples 27%, Methodist 23%, Congregational 12%, Presbyterian 9%, Catholic 6%, Lutheran 4%, Christian Science 3%, Baptist 2%, Episcopal 2%, Federated 2%, Unitarian 1%, United Presbyterian 1%. Brethren, United Brethren, Wesleyan Methodist, Jewish and Buddhist each represented by one student.

Bible College of Missouri
Columbia, Missouri

The Ministers' Convocation of the Missouri Council of Churches was held recently in Columbia. Dean Luther A. Weigle of the Yale Divinity School gave the University assembly lecture on "The Faith of America" and spoke to a group of leaders in religious education on the subject, "Religion in the Public Schools."

The enrollment of the Bible College continues to be almost ten per cent of that of the university. The university enrollment is about 2,000 and the Bible College enrollment, as of this date, is 203.

During the past few months, about thirty individuals and churches in Missouri have underwritten sustaining scholarships in the Bible College of forty dollars a year. This supports a student in the Bible College and makes the donor a living link. Several scholarships have been established outright by the contribution of $1,000. This amount at four per cent produces forty dollars a year for all time to come.

Bethany College
Bethany, West Virginia

Graduating the February section of its 104th class, Bethany College held commencement exercises in Commencement Hall for eight seniors on February 18, 1945. The speaker was Dr. Florence M. Hoagland, academic adviser for women and head of the English Department of Bethany College.

Dr. Hoagland received her Bachelor's degree from Cornell University, her mas-

ter's from Columbia University, and her doctor's degree from Cornell University and the University of Cambridge. She has been on the faculty of Bethany College since 1936.

Baccalaureate services for the graduating class were held Sunday morning, Feb. 17, in the Bethany Memorial Church. President Wilbur H. Cramblet presented the baccalaureate address.

Following a series of written and oral comprehensives, the seniors were honored by a dinner at the Bethany House and were guests of honor at the Seal and Anchor Ball held in Phillips Hall as a farewell tribute to the seniors and Navy students who were leaving. The afternoon of commencement they were honored by an informal reception at the Kappa Alpha Fraternity chapter house.

Phillips University
Enid, Oklahoma

The occasion of Dr. Eugene S. Briggs's seventh anniversary as president of Phillips University brought recognition from the city of Enid, students, faculty, and the board of trustees, and marked the beginning of work on the "Seven Year Plan" which embodies a new Bible college building, seven endowed chairs, a new science building, fine arts and administration building, dormitories and apartments and increased endowment. The first of several similar meetings was recently held launching the two million dollar campaign. The Ways and Means Committee is headed by G. Gerald Sias, Ponca City, and the Financial Committee by Glen Paris.

Dr. Stephen J. England, Dean of the College of the Bible, has been honored by being nominated to a position on the revision committee for the American Standard version of the Bible. Genesis, Amos, and the Psalms are part of his assignment.

The College of the Bible announces its largest B.D. class, nineteen men; and also 17 candidates for the A.M. degree, and 23 for the A.B. and B.S. degrees. Commencement will be held on May 28.

The thirty-one year old gymnasium has recently been remodeled into an attractive home for women's physical education activities. An all-school gameroom has been arranged with modern recreational facilities.

Texas Christian University
Fort Worth, Texas

Dr. Gordon G. Singleton, president of Mary Hardin-Baylor College at Belton, delivered the commencement address for 38 degree candidates in the first class of 1945 at Texas Christian University, February 25. Two received graduate degrees, and 36 bachelor degrees.

Miss Ann Barham, Fort Worth, is president of the newly created Fine Arts Council. Its purpose is a closer co-ordination between the organizations of the School of Fine Arts.

Miss Barham also directed the annual three-day Ranch Week celebration, when *Life* Magazine sent a photographer to cover the event. Miss Mary Lou Slay, Rhome, and Bill Craft, Brice, both from ranch homes, were queen and king of the festival.

The 31st annual Gough Oratorical Contest and the second annual Reading Festival are to be held the last week of May or the first week of June. War bonds and stamps will be prizes.

An annual $25 poetry prize, for the best poem submitted by an ex-student of Texas Christian, has been established by Mrs. Margie B. Boswell of Fort Worth, well known in poetry circles and wife of the founder of the Boswell Dairies.

The Symphony Orchestra gave a program February 18 at the university with Dean T. Smith McCorkle conducting and Lt. Rufus H. Smith, baritone, as the soloist. The Mixed Chorus, directed by Prof. W. J. Marsh, gave its annual home concert, February 20, with the Fort Worth Branch of the Women's T.C.U. Ex-Students' Association as the sponsoring organization. The Horned Frog Band, under the direction of Leon Breeden, has given concerts for Diamond Hill and North Side High Schools of Fort Worth, and plans similar programs for each of the local high schools until all seven have been visited.

Miss Joan Gardner, Fort Worth, is new student body president. New class officers are, Seniors, Bill Conkling, Midland; Juniors, C. A. Fagan, Dallas; Sophomores, Norman Hoffman, Hollywood, Calif.; and Freshmen, Elizabeth Davis, Dallas.

Dean Colby D. Hall of Brite College has been elected president of the Southwestern Society of Biblical Study and Research which will meet at Texas Christian University in January, 1946.

Ministerial Students in the Bible College, Phillips University, Enid, Oklahoma

WORLD CALL NEWS ROOM

MRS. EMORY ROSS of New York City, formerly a missionary with Disciples of Christ, is to teach the course on "Africa" at the Summer Conference and School of Missions, June 24-30, 1945, at Chautauqua Grounds, Boulder, Colorado. This conference is conducted by the Interdenominational Board of Church Women for the Rocky Mountain Region. Reservations may be sent to Mrs. P. J. Peiffer, 1383 S. York St., Denver 10, Colorado.

As we go to press we learn that John Long, president of Southern Christian Institute, Edwards, Mississippi, has been in the Vicksburg hospital because of a seriously infected hand. Though permitted to return home, he will need to take it easy for a while.

Miss Goldie Ruth Wells, missionary, has been waiting since last October to return to Belgian Congo. She was able to get away in March and is now en route.

It is hoped that other missionaries will find it possible to start back to their mission fields soon. Among them are Mr. and Mrs. Robin Cobble and family, Miss Edna Poole, and Miss Hattie Mitchell. Perhaps Miss Hazel Hughes will get away at an early date. She is still waiting for a necessary official permit.

Mrs. G. H. Gibson, mother of Miss Martha Gibson, a former missionary to Japan and later to Paraguay, died at her home in Kirkwood, Missouri, on February 13. Miss Gibson was assisting at the Yakima Indian Christian Mission in White Swan, Washington, last year, but since summer has been with her mother whose health was failing rapidly.

Dr. Emory Ross, secretary of the Foreign Missions Conference of North America, is in Europe to confer on matters pertaining to postwar plans for the advancement of the missionary enterprise. Dr. Ross was formerly a missionary of the Disciples of Christ.

Miss Edith Clare Walden, missionary of the United Society at Pendra Road, India, during her first term of service, has been transferred to Damoh to relieve Miss Ann Mullin when she leaves for furlough.

At the recent annual meeting of the International Council of Religious Education in Chicago, Disciples of Christ religious education staff members were elected to various leadership positions:

Charles Marion Ross, national director of educational administration, was elected chairman of the Committee on Church School Administration. Glenn McRae, with the editorial staff of the Christian Board of Publication, was re-elected chairman of the Committee on Graded Lessons. George Oliver Taylor, executive secretary of the religious education department of the United Society, was made a member of a committee preparing for the next quadrennium and which will guide the administration of the program during the four years.

Rand McNally & Company, Chicago, announces that Mary Alice Jones, who, since 1928 has been director of children's work of the International Council of Religious Education, will become its children's book editor on April 2, 1945. Miss Jones was also a member of the board of editors of the *International Journal of Religious Education.*

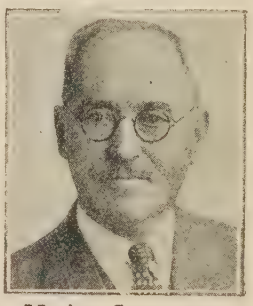
After weeks of waiting in South Africa for transportation, Mr. and Mrs. Herbert Smith, Mrs. Virginia Clarke, and Miss Ruth Musgrave are en route home to the United States. Mr. and Mrs. Smith are coming for retirement after serving in the Belgian Congo since 1909. Miss Musgrave and Mrs. Clarke are coming for furlough, and have arrived by plane from Buenos Aires.

Mr. and Mrs. T. N. Hill, Mr. and Mrs. Keith Hall, and Mrs. Miriam Terry arrived in Bombay, India, and left on February 14 for their mission stations. Mr. and Mrs. Hill are located at Mungeli; Mrs. Terry at Pendra Road; and the Halls will be studying the language for a while at Jubbulpore. Miss Ruth Harnar will complete her language study in April, and will go to Bilaspur to work.

For a brief period, Herman Reynolds, India missionary on furlough, is carrying on an experimental position as "Hospital Chaplain for the Disciples of Christ" at the Mayo Clinic, Rochester, Minnesota. He has found that he is kept quite busy and that the work is coming along very well.

Under the sponsorship of the Association for Promotion of Christian Unity, Paul E. Becker of Lincoln, Nebraska, and Prof. A. T. DeGroot of Drake University participated in unity conferences held in Lincoln on March 12. Dr. DeGroot spoke before the Ministerial Association and before a special conference of Baptists and Disciples. Students from the University of Nebraska as well as local churchmen participated in the conferences.

"Few men have been as helpfully engaged in the work of religious education among the Disciples of Christ over a long period of years," were the words written concerning Marion Stevenson at the time of his retirement, January 1, 1936. Even during the years after retirement he found ways of being helpful. On February 26, Marion Stevenson passed away in St. Louis, Missouri.



Marion Stevenson

Dr. Stevenson served as editor-in-chief of the department of church school literature of the Christian Board of Publication from 1910 to 1936. Prior to that he was the first secretary of the Bible School Department of the American Christian Missionary Society. Throughout the story of the development of the program of religious education and church school literature appears the name of Marion Stevenson. His was a helpful life, scholarly, gentle, and sincere.

UNRRA officials have stated that 80 million people of Europe need physical relief—food, clothing, medicine. Governmental and intergovernmental agencies will have to assume the major responsibility for such a gigantic task, but Christians feel that it will be most unfortunate both for the church and for these people who also need so much more than actual physical relief, if the spirit of the Good Samaritan is not made manifest in their lives during this hour of crisis, by their fellow Christians around the world. American Christians are seeking to raise, this year, over two and a half million dollars for a Christian ministry to war sufferers, to be administered regardless of race or creed.

Women and World Highways

A Church Woman Looks at Cleveland

By EDNA T. McCORMICK*

AS WE look back at the Cleveland study conference on "The Churches and a Just and Durable Peace," four impressions stand in the foreground: (1) the urgent and comprehensive character of the program for study, (2) the earnestness with which the delegates worked to find the best solutions to the world problems, (3) the necessity for immediate action by the churches, and (4) that it matters a great deal what the churches do.

There was a deep conviction that world history for generations to come depends largely upon the decisions made by our international leaders in the days immediately ahead; that those decisions will be greatly influenced by public opinion in our country; and that there is no doubt that public opinion will be definitely colored by the thinking and action of the Christian people of America.

The sixty women attending the Cleveland Conference felt that they must go one step further and declare that *the right attitudes of the Christian women of America are basic* if we are to have a righteous public opinion which will demand a just and durable peace. And are there not ten million world-minded, missionary women in America whose voices could be heard to the ends of the earth if we could speak together? Do we not have untold power in our hands when our forces are mustered for any great cause?

These missionary women are trained. The phrase, "missionary woman," is synonymous with intelligent, sympathetic, world-wide interest and information. The answer of one such woman to the question of a member of the State Department, who happened to be her dinner partner on a certain occasion, is indicative of this: "How do you know so accurately and so understandingly the intimate problems of so many distant parts of the world? Have you traveled extensively?" "No, but I happen to be the educational secretary of our missionary society, and it is my business to know."

A quotation from Memorandum III which we studied at the Cleveland Conference indicates both our strength and our responsibility: "The greatest existing bulwark against national insularity is probably to be found in the women's missionary society which exists in every church from Maine to California."

Our missionary women are organized not only for study but for action. We have the power to accomplish almost anything we truly desire to do. Do you remember the power women demonstrated when they sought and secured woman suffrage? If we get on fire for the cause of a just and durable peace as those women did for the cause of suffrage, there will be no question as to the ultimate outcome.

But we cannot be on fire for a cause we do not understand. A diligent study of the problems and the proposed solutions for a lasting peace will prove not only vital to our usefulness but of very great interest. The report of the Cleveland Conference, "A Message to the Churches," is now available for use in many ways.[1]

As we study these findings let us remember that they are the separated cream of the thinking of four hundred fifty church leaders. They were democratically worked out after four days and nights of honest thinking and free discussion. Let us remember, also, that the four days' study was based upon materials which were the results of months of previous study. Every type of mind, interest, experience, attitude, and philosophy was represented, and we can justly feel that the pronouncements of the conference are well thought out, honest, just, broad in scope, practical, far-reaching, world-minded and *Christian.*

Here are a few of the questions which faced the delegates of the conference and which we as women could study with good results:

"How can we maintain faith in the world order in an age of violence, mistrust, and moral relativity?"

"How can we relate the Christian ideal to the realities of the present situation?"

"Are American attitudes, institutions, and social trends a help or a hindrance to world peace?"

"What are the psychological and cultural factors that must be considered in reconstruction work, especially in Germany and the Far East?" "What shall be the peace settlements with regard to Germany and Japan?" "What about punishment of war criminals?"

"How can the total strength of the World Church be brought to the aid of all points of need in the world?"

"What shall be the churches' attitude toward proposals for a world organization? Even if they are not perfect shall they be accepted as a step in the right direction, rejected because they are not all the churches want in a world organization, or recommended with suggested additions and changes that will make them more acceptable to the followers of Christ?"

"What are some of the economic causes of war?"

"What is to become of dependent areas and dependent people? Should self-government be the goal for all?"

"What about segregation? Is it a subject too hot for Christians to handle or shall we leave it to other hands to settle rightly or wrongly?"

"What are the responsibilities of the church in the present and in the postwar world?"

Every women's group in America should be studying these and similar questions *now.* Next fall or even three months from now may be too late to influence the forming of the new world order.

From the reports which have come from the Crimean Conference we realize that no easy task is before us. Because the task is not easy shall we hesitate in this undertaking any more than did our foremothers in other difficult fields? Many times they "specialized in the wholly impossible."

Along with our study shall we not be making experiments in some of the life patterns which our minds and hearts tell us are right? If we try such experiments we shall find that the problems do not look so formidable. We shall discover that nations and races are just communities of people and that the individuals and the groups with whom we associate are the cells that make up the total world order.

So the most effective way to break down these baffling walls that confront us—walls of selfishness, greed, fear, insecurity, illiteracy, social cleavages, race prejudice, economic and political conflicts, national antagonisms, international jealousies, religious divisions and suspicions—and start building a new world order is by winning the individual to our cause.

The first person we encounter and have to win completely and eternally is self. Each of us must truly be a center of peace and understanding love, a person of daring and sacrificial service, before we can hope to have a peaceful world.

For Peace

O pray for peace
And all it means
For those at home—
In distant scenes.
And pray for Love
To settle down
In every city
And every town.
Believe that Christ
Can bring these things.
The dove of Peace
Has eager wings.

—MAYME GARNER MILLER
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*Mrs. H. B. McCormick, Lakewood, Ohio, was a delegate to the Cleveland Conference on "The Churches and a Just and Durable Peace."

[1]From The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana. Price 10 cents.

For Adult Missionary Groups

Theme: The Netherlands East Indies

It Happens From Coast to Coast

ADULT missionary groups are enthusiastic about their studies on Southeast Asia. Certain books are very timely. *Anna and the King of Siam,* for instance, and Osa Johnson's *Bride in the Solomons.* "The South Sea Islands Now," in the February number of *Asia and the Americas,* is just one of many strong magazine articles on the Southwest Pacific. For this particular month's study browse in public libraries with the island areas of the Southwest Pacific in mind.

On church steps, in church dining-rooms, in prayers, formal and informal, in every place where two or three people are gathered together, names of South Pacific islands pass from one to another. It happens from coast to coast. Servicemen we know are in those islands, participants in the interaction of modern and primitive societies, sometimes learning from the native peoples the age-old skills of tropical jungles and coral seas, and sometimes teaching modern modes of thought and action.

We Are Concerned

As Christian people we are deeply concerned that, in spite of all the abnormality of this forced contact, there may be elements upon which to build future understanding. There *are* such elements. For example, the Service Men's League in New Caledonia has been sending money to the International Missionary Council to support orphaned missions. These men some months ago wrote that they expected to move soon to another location. Wishing to leave a permanent contribution, they offered to build a stone church in a place where no church building exists. The I.M.C. heartily approved their suggestion and encouraged the men to use indigenous architecture and secure native participation in the construction of the building.

Have you read of the seven navy flyers who were hidden by friendly natives on one of the occupied islands of the Pacific? For eighty-seven days they were sheltered, entertained, sung to, lived with. They were given a Bible—these stranded Americans—and they were led to Christ by their island benefactors. This is not fiction. There is documentary evidence to support the story.

A navy man was reading his Bible on a Solomon Island trail. An almost naked and truly black Melanesian passed by, carrying a club, looking anything but approachable. He tarried beside the serviceman and asked, "That Bible?" On being told that it was, he smiled, said, "Good Book," and went on his way.

There's Joy and Sorrow

As one reads about the Southwest Pacific these days one finds joy and sorrow there. Comb back through several months of *Reader's Digests* and get the fun and local color from the jokes of some of our servicemen. Then read James Norman Hall's little novel, *Lost Island* (Little, Brown & Co., 1944), the story of an American engineer sent out in 1942 to a tiny South Sea island to make preliminary plans for an airfield in advance of the coming of the Seabees. The engineer was not a sentimentalist but he was exceedingly sensitive to the changes war and industrial civilization were to make in the lives of the inhabitants of the island, natives and a very few white people.

The January issue of the *International Review of Missions,* in its "Survey of the Fields," has little to say of the islands of the Southwest Pacific, but there are interesting items in regard to Southeast Asia: the Malayan Methodists had held their annual conference under Asiatic leadership, and the life of the Methodist Church was steadily going on "within the limits set by the Japanese"; there was evidence that the Japanese were building up Islam as the religion of the Netherlands East Indies (an effort requiring more time than likely will be available to them); in Thailand local churches were functioning; eight new Annamese church buildings had been erected since December, 1941, and ten rebuilt; a Chinese pastor in Cambodia had been allowed to visit an internment camp in Cochin, China, and through him the Bible lessons prepared by the missionaries had been sent back; the Mission Press at Hanoi has continued to operate, and also the Annamese Bible Training School at Tourane. Bits of news are on the increase. Next month this page will be devoted to our work in the Philippines. As this page was being written, word came of the safety of Mr. and Mrs. Joseph Smith and little Freddie, freed from the Bilibid prison in Manila. There should be news of our other missionaries and of our churches by the time another month has passed. Dr. John R. Mott, speaking at the last Foreign Missions Conference, prophesying a great new revival of interest in the spread of the gospel said, "The blood of the martyrs has always been the seed of the church, and in the last seven years there have been more martyrs than in all the preceding years of Christian history." We may soon know the toll to date of our Christian group in the P. I.

Try This Test

Underscore the correct answer:

1. Robert Louis Stevenson was buried in (a) the Solomons; (b) the Samoan Islands; (c) the Marianas.

2. The richest island in the South Seas is (a) Nauru; (b) New Caledonia; (c) New Guinea.

3. Before World War I, Nauru was in (a) British; (b) Japanese; (c) German; (d) American hands.

4. Guano is (a) dried coconut meat; (b) the waste from the bodies of birds; (c) an edible fowl of New Guinea.

5. A colorful flower prevalent throughout the Southwest Pacific is the (a) hibiscus; (b) the tulip; (c) the rose.

6. Melanesia (Black Islands) gets its name (a) because the soil of the island is black; (b) because the inhabitants are so benighted; (c) because the skin color of the people is darker than in neighboring areas.

7. Yap is the westernmost of (a) the Caroline Islands; (b) the Marianas; (c) the Gilberts.

8. Christianity first came to the Ellice Islands through (a) Bishop Patteson; (b) the captain of a trading vessel; (c) Congregational missionaries.

9. The malaria-bearing mosquito is absent in (a) Fiji; (b) New Caledonia; (c) Santa Cruz.

10. The church in the (a) Fiji Islands; (b) the Marshalls; (c) the Solomons has had a continuous development of over a hundred years.

11. Mr. and Mrs. C. F. McCall, former Japanese missionaries of the Disciples of Christ, spent a term in (a) Bougainville; (b) Papua; (c) Kusaie, under the Congregational Board.

12. The Cathedral of St. Peter and St. Paul at Dogura is in (a) Guam; (b) New Britain; (c) New Guinea.

Answers: 1, (b); 2, (a); 3, (c); 4, (b); 5, (a); 6, (c); 7, (a); 8, (b); 9, (b); 10, (a); 11, (c); 12, (c).

To Christians of All Lands

Many attitudes of significance to the sound development of Southeast Asia and the Southwest Pacific were expressed in the National Study Conference on "The Churches and a Just and Durable Peace" held in Cleveland, Ohio, January 16-19. Every alert Christian owes it to himself and his church to acquaint himself with the proceedings of that conference; with the Dumbarton Oaks Proposals which are *the* principles, imperfect though they may be, on which the United Nations are starting to build for the future; and with the practical expressions which will be given to those principles as the peace is shaped. A message to every sincere Christian out of the Cleveland Conference is that "God's way with men is the way of freedom and responsibility," and that "the ultimate victory over evil must be by way of redemptive good will, by which alone, can good be created."

Worship Service

In this issue is another one of Mrs. B. W. Griffin's worship services. In sending in the last two services in the series Mrs. Griffin expressed her thanks to the department of missionary education for the opportunity of preparing those services. She said their preparation had been good for her. We know how much they have been appreciated by the adult missionary groups which have used them.

Christian Youth in Action

THE story of Christian youth in action is the story of the *work projects* in which they have participated. Many groups of young people who were feeling that their meetings were too impractical and theoretical have been given new inspiration and new life by the beginning of a "work project." It may have been a simple thing they sought to do—writing letters to the men and women from their group who were in the armed forces. Yet that little service gave a new spirit to the group.

Begin service or "work" projects in a small way to assure fair success at first. Soon your group will be undertaking increasingly difficult tasks. One group kept a record of the service hours of its members, and in one year the total was well over 1,500 hours. Think of it! One thousand five hundred hours of voluntary service in the name of Christ. This was in a group that had thought it was doing well to get about eighteen young people to a meeting once a week.

Work projects—or service projects as they are sometimes called—are certainly a phase of missionary endeavor. The work may be done either for home or foreign causes. If your group is interested in serving Christ in an active way, plan and carry out some of the projects given on the Service pages of *Fellowship*, program quarterly of the CYF. Additional suggestions for work projects will be found in the "Service Gift Projects" folder prepared by the department of social welfare of The United Christian Missionary Society. These service projects are promoted among young people by the Missionary Organizations Department of The United Society. Address all correspondence concerning them to that department at 222 So. Downey Ave., Indianapolis 7, Ind.

One of the most effective ways in which missions are included in the program of the Christian Youth Fellowship is in a program of work projects. Plan to enroll your group in a project soon. You will find it one of the most rewarding experiences your members could have. This is Christian youth in action.

—LESTER G. MCALLISTER.

Youth Meet Reports

Early reports on Youth Meets for 1944-1945 indicate that they have been unusually well attended in spite of the confusion caused by the government's order restricting travel.

Kansas was able to have its state Meet just before the ban went into effect. They had over 450 in attendance and an offering of $1,031. District Meets in other states have been well attended.

The sale of Youth Meet materials, the largest in many years, would indicate that before the season is over approximately 10,000 young people will have attended Youth Meets.

Missions in CYF

Circles and Triangles

Intermediates

The study for Triangles in May is "The Oil of Joy," on page 38 of the Cobb study book. This is a session on leprosy and should bring to the minds of Intermediates the many blessings of health that are theirs. The leader who has read *Who Walk Alone*, by Perry Burgess, will have additional information for his group. *Tales From Southeast Asia* does not give a story on lepers, but this disease is prevalent in this area. Our men in the armed forces can testify to that.

Seniors

Session Four of the Rinden guide, on "What Christ Has Done for Us," is the study for May. It is the study of the influence of Christianity in Southeast Asia—its beginnings, methods, and results.

Often the question is raised concerning worship services for young people on the current theme. We recommend for your group an adaptation of the worship service which appears on the next page. This is on the theme and is the worship service for May.

Church School

The third year Intermediates begin a seven session unit on "Being Christian Neighbors." This is a part of the missionary program of the Christian Youth Fellowship.

Sunday Evening Meeting

There are no missionary units in the current issue of *Fellowship*, CYF quarterly. However, beginning with the summer issue there will be missionary units for both Intermediates and Seniors in each issue of the magazine.

Read E. K. Higdon's column each week in *Front Rank* on "Christian Eyes on the World." Much valuable information may be found here to supplement your other reading in missionary education.

From Our Scrapbook on Southeast Asia

From "Christian Eyes on the World," column in *Front Rank*, by E. K. Higdon.

"The Christian life may be defined in three functions and may be illustrated by the followers of Christ in Southeast Asia. The first of those functions is to change individual life. William James said Jesus could take a man who was consciously wrong, inferior, and unhappy and make him consciously right, superior, and happy. Paul said that such a man became a new creature in Christ Jesus. Cannibal chiefs, Karen nurses, Filipino university professors, Batak tribesmen, all illustrate the power of Christ in personal life.

"The second function of Christianity is to transform communities. A hundred years ago the Fiji Islanders were dirty, diseased, immoral, cannibalistic. Now more than 99 per cent of the hundred thousand natives of that island belong to the church. They are strong and vigorous physically, alert mentally, devoted to Christ. The entire community has been transformed.

"The third function of Christianity is to supplant our present state of international anarchy with a Christian world order. The type of men and women who follow Christ in Southeast Asia and the Southwest Pacific ought to convince us that in that part of the world we shall find universally-minded persons ready to help in this third task."

A chaplain speaks:

"Here was a whole congregation of natives, only one or two generations removed from cannibalism, coming to hear the gospel. It is hard to say whether the responsibility or the privilege gripped me most. It was a great privilege and experience to hear them sing their hymns; to bring a message—and they were such eager listeners—and then to have the meeting close with a prayer by one of the natives.

"There are episodes of my experiences as a chaplain in the war zone which I want to forget. But I shall always be grateful for the opportunity I have had—and many other Americans with me—to obtain first-hand information on the results of foreign mission work. It is my belief that there will be many returning American servicemen who, because of their contact with native Christians, will be much more zealous in their interest in foreign missions, and who will influence others to rediscover 'the other half of the church offering envelope.'"

—*Erling R. Jacobson.*

Plan Now for May

May 6-13: Christian Family Week
6: Rural Life Sunday
(You will want to make some provision for observance of this day.)
20: Pentecost (Christian Unity Sunday)
30: Memorial Day

Missionary Worship Service

Theme: From Everlasting to Everlasting

May

God Works Through Us

Hymn: "In Christ There Is No East or West" (*Christian Worship,* p. 480)

Meditative Reading (Can be read by the leader; used as a responsive reading by leader and audience or by two readers, if mimeographed copies cannot be made):

Leader:

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers." —WORDSWORTH.

Response: So teach us to number our days, that we may apply our hearts unto wisdom.—*Psalm 90:12*

Leader:

"For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking.
'Tis heaven alone that is given away,
'Tis only God may be had for the asking." —LOWELL.

Response: The lawer asked, "What shall I do to inherit eternal life?"

Leader: Christ answered, "Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself."

Response: The lawyer asked, "And who is my neighbor?"

Leader: Christ answered (*Read Luke 10:30-36 which ends with the question, "Now which of these three, thinkest thou, was neighbor unto him that fell among thieves?"*)

Leader: The lawyer said, "He that showed mercy on him."

Response: Christ said, "Go, and do thou likewise."

Leader: As we bow in prayer may we ponder these words . . . and remember always that love is kind . . . it manifests itself in deeds . . . Protestations, correct beliefs do not avail unless accompanied by deeds. . . . Let us not, like the priest and Levite, pass by on the other side, but face the needs of a stricken world with open eyes, intelligent minds, understanding hearts, and outstretched hands. Hear our prayers, O Lord. Amen.

The Chinese symbol for *crisis* is composed of two words, *danger* and *opportunity.* The dictionary defines crisis as, "A turning point in the progress of an affair or of a series of events: a critical moment." Therefore we may consider it the point of delicate balance where *weight* added to one side or the other determines the issue.

How one acts, or reacts, in a crisis, is determined by one's habit of thought and customary behavior. A man who had driven a car many years in India got along all right in New York until confused by a traffic jam. Then the habit of a lifetime reasserted itself, and he was over on the left side of the road. Two sisters came into a home where there was serious illness and considerable confusion. One said, "Is there anything I can do?" and settled herself in an easy chair. The other headed for the kitchen and tackled the big stack of dirty dishes.

Do such illustrations seem trite? We church women "study" the Negro; "study" the migrant; "study" the Indian; "study" Southeast Asia. The effectiveness of the study can be shown only in future relationships between the church and those "studied." Are these peoples and areas regarded as *dangers* or *opportunities?* Our reactions (and actions) are important to the future peace of the world.

We are learning from radio, press, and personal letters, as well as from our study, much about Southeast Asia and the Pacific Islands. American young men are coming into intimate contact with the people, with, we may hope, resultant friendship and understanding. We, facing the future, must choose our course. Can there be world cooperation in the development of raw materials and natural resources for the good of all? Is there hope for a free world, where all men are brothers? Business will be eager for profits. But exploitation of weaker groups must be one of the casualties of this war. We cannot continue to pass by on the other side.

In 1862, a young widow, Anna Leonowens, accepted a position as governess to the children of the King of Siam. Siam was just being opened to foreigners and wasn't a good place to go, especially for a young woman of the Victorian period who had to make a living. She went, and refused to be discouraged by the conditions of slavery and serfdom. The problems were a challenge and she often faced personal danger. But she became a person of influence and power in the royal household, among the dozens of wives and scores of children. She was the champion of those in trouble, pleading for them, and often revolutionizing their condition. Her influence on Prince Chulalongkorn was so great that in the forty-two years he reigned as king he put into practice the principles of freedom and democracy she had taught him. He modernized a kingdom that had changed little in six hundred years, abolishing slavery, serfdom, trial by ordeal, prostration, flagellation of prisoners.

The story of this woman, gathered largely from her own writings, is told by Margaret Landon, the wife of a Presbyterian missionary to Thailand, in *Anna and the King of Siam.*

Each of you can think of many who have understood and demonstrated Christ's definition of "neighbor." God has to work through us. May we pray for strength and wisdom.

"Teach us, good Lord, to serve thee as thou deservest; to give and not count the cost; to fight and not heed the wounds; to toil and not seek for rest; to labor and not ask for any reward save that of knowing that we do thy will; through Jesus Christ our Lord."—*Ignatius Loyola.*

—MAURINE GRIFFIN.

Echoes From Everywhere

Flowers in Abundance

I wish you could see our table bouquet. It is made up of several shades of pink begonias. We have a large front porch. We have dug-out wooden canoes and earthen pots full of flowers. Two four-foot canoes filled with sword ferns would perhaps take the prize. We have maidenhair fern, violets, petunias, touch-me-nots, and chrysanthemums. Begonias usurp every nook that they can steal and from which we don't pull them. They even fall down the brick wall and take root in the crevices. They are truly a weed that roots out more delicate flowers if we shut our eyes. However, we enjoy their beauty on our table and they help a busy or lazy man to have flowers! We also have marigolds, zenias, lilies and some roses out in the yard; some we have on the porch would do well there were the chickens kinder to them.

—MARTHA BATEMAN.

Monieka, Africa.

Whitmers Report on Ifumo

Mr. and Mrs. Joseph Whitmer in the Belgian Congo on November 13 wrote that they had finished their first country trip taken by themselves. They had trouble making themselves understood but they got along. The report they make on Ifumo is as follows:

"The people of the Ifumo field are estimated to be about 35,000; 8,789 have already proclaimed their faith in Christ, leaving a community of 23,000 without Christ, living in polygamous and in a Christless, primitive, savage state. Village after village are without teachers. They have never had an opportunity to hear of Christ. They want the gospel; they want teachers; but we do not have enough teachers and evangelists. Many villages which had evangelists last year now have none. In the back yard of the Ifumo territory, and across the river, there are many villages that have never seen a white man. The work of Christ must go to these people. I am sure someone will want to help with the work. The problem of winning folks to Christ out here is not so difficult as in some other places. These people want an opportunity to accept him. Ifumo has only a native school with native teachers now."

Japanese Prisoners Serenaded

Somewhere in the Pacific—(Delayed).—Now it can be told, this Christmas story a little over one year old.

It was Christmas Eve and the world was still chilled while reading delayed accounts of the ferocious Battle of Tarawa.

Yet, in the true spirit of Christ, on Christmas Eve of 1943, a group of United States Marines went to the prisoners'

Executive committee which directs the evangelistic work in the Mexico Mission: Sr. Arturo Andrade, pastor of the church in Aguascalientes; Miss Ruth Leslie, Sr. Marcelino Medina, and H. T. Holroyd. The report for 1944 shows that Disciples of Christ have in Mexico thirteen organized churches. Nine points are reached with evangelistic service, making a total of twenty-two points of regular preaching services. Last year 81 persons were baptized.

compound here and serenaded the prisoners from Tarawa with Christmas carols, according to Staff Sgt. William C. Harris, a Marine Corps combat correspondent.

Machine guns surrounded the area, and it was apparent enemy prisoners thought they were being prepared for mass execution when they were lined up before the Marine carolers.

When the chaplain with the Marines indicated the program had concluded, one of the Japanese stepped forward and expressed his gratitude "as a Christian," and several of the others shouted "Merry Christmas."

Those same singing Marines even then were preparing to invade the Marshall Islands. They departed a few days later. With them in the invasion was the navy chaplain who arranged the strangest singing bee, Lt. George P. LaBarre, former rector of an Episcopal Church in Williamsburg, Va.

—Marine Corps Battle News.

Pabellon Sunday School

One Sunday I went to Pabellon with Mrs. Paul C. Kepple to visit the little Sunday school that she conducts there. The Kepples haven't found a place to live in Pabellon, so have to go back and forth each Sunday. We got up early and went on the train, arriving about 8:30. At once we began to make calls to remind people of the Sunday school. Never in my life have I made so many calls so early in the morning. There must have been nearly a dozen of them. Then we returned to the Yellez home to find some twelve or thirteen children in the yard ready for the class. I could see that one little boy was new—he was afraid to get too near. Later I learned from him that he goes to the priest's school. But it didn't take him long to get interested in the whole proceedings. There were songs, a Bible lesson, a missionary story and handwork. After the children had finished, Mrs. Kepple had a class for the older people in the room where the Tellez family lives. —May E. Wilson.

Aguascalientes, Mexico.

Summer Months in West China

The summer was a busy time. It began with a D.V.B.S. Institute for teachers in this area. The last of July was a Church Worker's Seminar in the hills, which I helped plan and carry out. We tried then to do an intensive piece of work in planning the Chengtu church programs for this fall and winter in such a way that workers present could later take it up with their groups and carry out as much as desired. Our National Christian Council committees are undertaking to help train local leaders for some of the new pieces of work. Then the last of August was our Young People's Summer Conference. We had a wonderful time together and our young people really received a new vision of the possibilities open to them in Christian work and service.

—Edna W. Gish.

Commencent of Colegio Ingles

The work of the school, Colegio Ingles, in San Luis Potosi, Mexico, has continued in all its normal activities. The Parent-Teachers, Mothers' Club, and Temperance Society all met regularly once a month. The school children took part in the parades and other festivities marking the regular patriotic days of the year. The "exams" of the year were held during the last two weeks of November. The Commencement program was held on November 29, and we again made use of the Salon de Actos of the State University for this occasion. It is inadequate for our needs, and was full to overflowing for the program, but it is a very convenient place for our fiesta. The fiesta this year was up to normal standards and was managed with even more care.

—Howard T. Holroyd.

Hidden Answers

1. Who has been called as the first executive secretary of the Department of Lay Activities?
2. Where can one obtain copies of the Dumbarton Oaks Proposals and the message of the Cleveland Conference?
3. What is the tillable acreage of the average farm in Wolfe County, Kentucky?
4. Which four Disciples of Christ missionaries were released from Bilibid Prison in Manila?
5. How did Johnnie Pearson go to school each day?
6. Why are home missions institutions like an antiseptic bandage?
7. When does the rural church begin to commit slow suicide?

In Memoriam

Mrs. John Hakanson, February 9, 1945, Mobile, Alabama. Charter member of First Christian Church. For a number of years was World Call Secretary. Devoted to her church.

Mrs. Lillian Crouch, May 20, 1944, La Belle, Missouri. Member of the board of Culver-Stockton College. Faithful in all avenues of service.

Mrs. George Washburn, December 20, 1944, La Belle, Missouri. A faithful Christian. President of the women's council for fifteen years. Active member in all departments of the church.

George Washburn, January 12, 1945, La Belle, Missouri. Fervent believer in the plea of Disciples of Christ. An elder in the church for many years and an ardent supporter of the gospel.

Mrs. Anna Vickers Crossan, Shawnee, Oklahoma. Member of the women's council. Gave large gifts to foreign missions. Bible teacher for more than forty years.

Mrs. Ella Pyle, November 25, 1944, Kentucky. Member of Bear Grass Christian Church, St. Matthews. Active in church work for 78 years. Loved by all who knew her.

Mrs. W. J. Cox, November 4, 1944, Madisonville, Kentucky. A devoted member of the Christian Church. Active throughout her life in all avenues of church activity.

Mrs. Mollie Salmon, December 16, 1944, Madisonville, Kentucky. Faithful, devoted member of the church. Pianist for Sunday school class and missionary society.

Mrs. Ida B. King, January 8, 1945, Taylorville, Illinois. Faithful member of the Christian church.

Mrs. May Bell Allen, February 10, 1945, Pacific Grove, California. For twenty-two years an active member of First Christian Church.

Mrs. Leota Lytle Monroe, January 5, 1945, Pleasantville, Pennsylvania. Faithful and devoted member of the Shamburg Christian Church. Charter member of the missionary society. Age 66.

Mrs. Missouri C. Howe, November 26, 1943; Mrs. Carrie Mabel West, January 16, 1942; Mrs. Mary Elizabeth Gilbert, October 11, 1944. All charter members of the missionary society of the Christian church, Latham, Illinois.

C. H. Marmaduke, December 23, 1944, Shawnee, Oklahoma. Ardent supporter of the church. A Bible teacher and elder. Age 91.

Nellie Greer Jacka, June 17, 1944, Bonner Springs, Kansas. Charter member of Utica Christian Church. A beloved Christian friend, faithful in all things. Age 66.

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Youth Leaders Elected

LESTER F. McALLISTER, of Indianapolis, Indiana, and Ronald R. Reed, of Uhrichsville, Ohio, were elected at a recent meeting of the board of trustees of The United Christian Missionary Society to become national directors of youth work in the department of religious education.

Mr. McAllister, who has been serving as national director of youth work in the department of missionary education of the United Society, will direct the young people's summer conferences. He will also carry general responsibilities including the Christian Youth Fellowship, training of youth leaders, interdenominational relationships, and the student work program.

Mr. Reed will be the first full-time national director of Intermediate work. The rapid growth of summer camps for Intermediates illustrates the increased need and interest in a youth program for boys and girls of Intermediate age. In 1944 there were 78 camps in 30 states with a total attendance of 5,626 campers and counselors from 955 churches. Mr. Reed will direct the program for these camps as well as the program for Intermediates in the local church.

Mr. Reed was born in Iowa. He received his A.B. degree from Drake University. He attended Colgate-Rochester Divinity School for three years, receiving his B.D. degree in 1940. While in Rochester he served as young people's director and religious education supervisor in a Methodist church. Following his graduate training he served for nearly two years as associate minister with F. H. Groom at the Franklin Circle Church in Cleveland, Ohio. Since March, 1942, he has been pastor of the First Christian Church at Uhrichsville, Ohio.

Both Mr. McAllister and Mr. Reed will have their offices at 2700 Pine Blvd., St. Louis 3, Missouri.

Eanga Leon

One day the major of the military camp here at Coquilhatville said, "I wish my soldiers knew a song they could sing while on march. Would you lend me your music teacher to teach them to sing 'Allouette'?"

The next evening after school, Eanga Leon chose three student singers to go with him to teach the soldiers to sing the song. On arriving at the camp, the officer took him to the hall where a large crowd had gathered and were waiting silently for the lesson to begin. When Eanga stood in front of the great multitude with all their eyes fastened on him, it took his breath away. But soon he forgot it, and in his strong, clear tenor voice was singing the song and the choir was joining in the chorus. Then he taught the soldiers line by line and note by note until they, too, could sing the tune lustily.

Some days afterwards, long rows of marching soldiers passed by the school building. They were singing "Allouette" at the tops of their voices, and their steps were light and they had smiles on their faces. They knew Eanga was there and they flashed their white teeth in an appreciative smile as they passed. The teacher was deeply pleased.

A lonely boy far from his village, a student in our school, died at the hospital. Eanga was there, quieting the wailing natives with his Christian songs. The body was carried a long distance to the cemetery. There under the hot sun a few friends were gathered and were standing at the open grave. In his calm, quiet manner, Eanga sang a hymn, and those heathen natives somehow felt the presence of God and were comforted.

—MRS. FREDERICK ROWE.
Coquilhatville, Congo.

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—*Photograph by Dr. Donald H. Baker*
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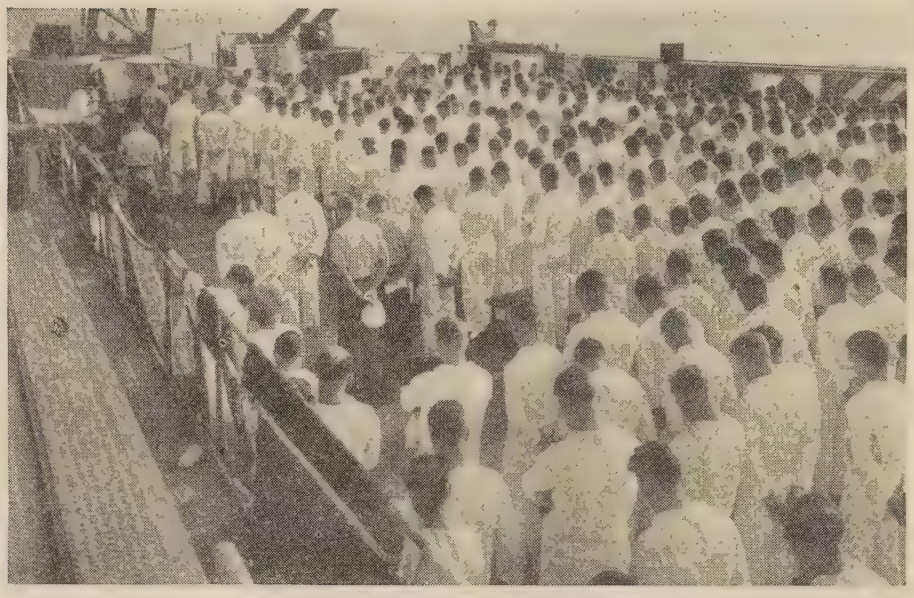
They That Go Down to the Sea in Ships

By CHAPLAIN RIVAL J. HAWKINS*



Chaplain Hawkins conducts a communion service with more than 600 men present

LONG ago the Psalmist wrote the words, "They that go down to the sea in ships, that do business in great waters; these shall see the works of the Lord, and his wonders in the deep!" Navy chaplains serving aboard ships at sea know what the Psalmist meant.

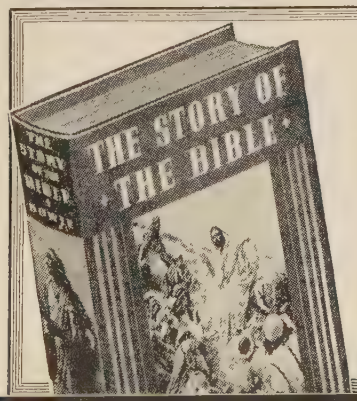
Serving as a chaplain with nearly 3,000 men who have "gone down to the sea" aboard one of our largest and newest battleships is both a challenging and demanding experience. The chaplain is always "available," day and night, and the many practical ways in which he can be helpful to his men make him glad that he chose to follow them into the service. Chatting with men at their work and battle-stations, visiting the sick and the injured in the sick bay, counseling with men regarding personal and family problems, writing letters for them, helping them with insurance, allotments, etc., are only a few of the ways in which a chaplain serves his men.

But while all these things are important and have definite religious implications, the most important task of the chaplain is that of a leader of worship. Most navy men are serious about their religion. The great reaches of sea and sky serve to remind them of God. One man, standing beside the chaplain on the weather deck one evening, looked up into the starry dome of the tropical sky for a few moments and then expressed his feeling in these words: "Gee, you have to believe in God out here!" Yes, out here the "works" and "wonders" of the Lord impress one deeply!

Each evening at sunset all hands pause for a brief period of time as one of the chaplains leads in offering the evening prayer. It is an impressive sight to stand on the bridge as the boatswain's mate passes the word, "Stand by for evening prayer!" and watch the men on topside get quietly to their feet, remove their hats, and bow reverently as the prayer goes out over the ship's public address system.

But one of the most moving experiences that comes to a chaplain serving with his men "somewhere in the Pacific" is the thrill that comes to him on Sunday morning when he looks into the eager, expectant faces of hundreds of young men and gives the invitation, "Come, let us worship and bow down; let us kneel before the Lord our Maker!"

*Lt. Hawkins, ChC, USNR, was a minister of the First Christian Church, Ventura, California, when he resigned to enter the chaplaincy. He is the Protestant chaplain on the U.S.S. "Missouri."



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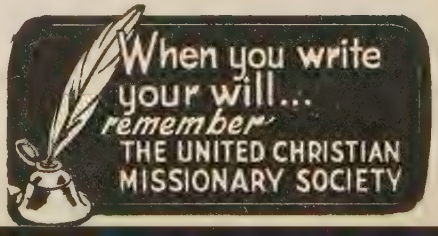


Book Chat

(*Continued from page* 14.)

contributions of this work is entitled, "Man and Fellowship," which is a discussion of the relation of man to a community in the process of his salvation. The final chapter on "The New Creature" has several paragraphs that are certain to appear as quotations in many a sermon.

IF SERMONS to college students are conceived of as making religion easy, and the pathway one of good humor and attractiveness, then William E. Park has missed the mark in his book, *Narrow Is the Way*, a book of addresses to students. We have an idea, however, that he has not missed the mark at all. His sermons are on the hard demands of the Christian life. There is no way but the way of discipline and self-control. Several of his chapter titles indicate his line of thought, such as "Creative Anxiety," "Controlling Our Judgments," "Divine Discontent," "Voluntary Sacrifice," and "A Doctrine of Opposites." Dr. Park is the president of the Northfield Schools, Northfield, Mass.

A NEW book of sermons by a Disciple preacher is always welcome. G. Curtis Jones has brought his homiletical skill into focus in a little volume called *Repairing Our Religion*. These sermons are well outlined, helpful in tone, and skilful in phrasing. The general theme conforms to the title, for we not only need a religion but we need to keep it wholesome, vital, growing, always and constantly in repair. George Hamilton Combs writes an appreciative introduction.

Books Mentioned on Page 14

PURITANISM AND DEMOCRACY, by Ralph Barton Perry. New York. The Vanguard Press. 688 pp. Price $5.00.

MY COUNTRY, A Poem of America, by Russell W. Davenport. New York. Simon and Schuster. 62 pp. Price $1.50.

EARTH MIGHT BE FAIR, by Richard S. Emrich. New York. Harper and Brothers. 112 pp. Price $1.50.

NARROW IS THE WAY, by William E. Park. New York. Macmillan. 170 pp. Price $2.00.

REPAIRING OUR RELIGION, by G. Curtis Jones. Boston. The Christopher Publishing House. 125 pp. Price $2.00.

Books Received

ADVANCE THROUGH STORM, Kenneth Scott Latourette. New York. Harper & Brothers. $4.00.

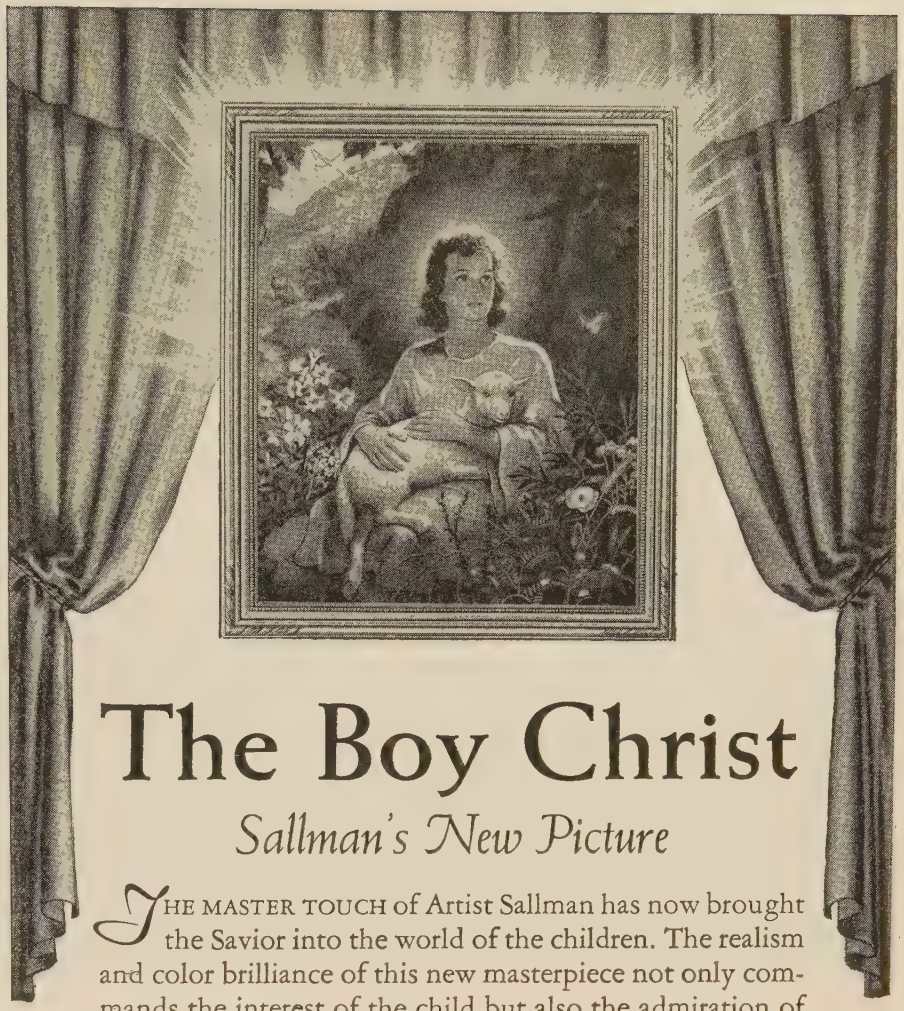
MEET AMOS AND HOSEA, Rolland Emerson Wolff. New York. Harper & Brothers. $2.00.

THE UNITED STATES AND THE WORLD COURT, Denna Frank Fleming. New York. Doubleday, Doran.

THE PREACHER'S VOICE, Craig and Sokolowsky. Columbus, Ohio. Wartburg Press. $2.00.

A TOTALITARIAN CHURCH, A MENACE TO LIBERTY AND DEMOCRACY, J. W. West, Lynchburg, Va. 20 cents.

RESISTANCE OF THE CHURCHES IN THE NETHERLANDS, J. H. Boas. New York. The Netherlands Information Bureau, 10 Rockefeller Plaza.



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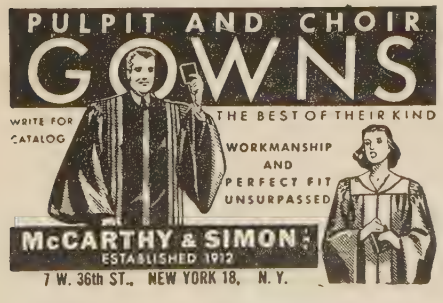
PULPIT AND CHOIR GOWNS



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Ricardo of Puerto Rico

Ricardo was only five months old and weighed six pounds when discovered by two of the women from the Candelaria (Disciples of Christ) Church in Puerto Rico a year and a half ago.

Ricardo

These women were visiting in the country where Ricardo's mother lived. His father had left the mother a short time after Ricardo's birth. The women asked permission to enter the home and tell of the word of God. The mother granted the permission. Immediately Ricardo, who was practically all eyes, captured the hearts of these two women. The mother told them the story of the father and of how the boy was starving to death because she had no way to provide for him.

The following week this story was retold to the women's society of the Candelaria Church. As a result Ricardo was taken immediately to the Bayamón Clinic where the doctor said he was starving. He prescribed very little medicine, but did prescribe evaporated milk with sugar. Knowing the mother would be unable to fill this prescription, the women voted to pay for eight cans of evaporated milk and a pound of sugar each week for one year. They faithfully fulfilled their promise, and now Ricardo is eighteen months old and weighs nearly twenty pounds. This year we are helping with four cans of milk and a pound of sugar, and we hope to continue to help this "son" of ours for several years.

Through the kindness of some Disciples of Christ friends in the North, Ricardo and several other poor children have been provided with sufficient clothing for our winter months.

As yet Ricardo's mother and father (the father recently returned to see his son) have not been converted; but with the help of prayers of Christian friends, I am sure that in time God will speak to them through their son.

—Juanita Z. Gonzáles, *General Secretary Woman's Work in Puerto Rico (Disciples)*

Perspective

To him over there
The church is more dear,
Existence has meaning:
A chaplain is near.

—Mayme Garner Miller.

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	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1943-44	1944-45	1943-44	1944-45
Churches	$260,860.04	$323,906.64	$36,516.63	$38,746.31
Bible Schools	92,560.41	104,542.50	3,759.42	5,074.63
Christian Endeavor Societies	2,061.96	2,665.03	521.75	373.49
Women's Missionary Societies	109,846.76	131,795.29	4,553.27	2,845.94
Councils	112,562.91	157,004.64	7,045.59	3,098.71
Young Matrons' Missionary Societies	3,833.92	5,057.98	47.50	103.50
Guilds	12,722.59	16,591.00	416.30	191.50
Circles	2,196.53	1,617.79	51.00	65.00
Triangles	886.82	871.23	16.50	92.00
Children's Missionary Organizations	1,113.46	999.14	132.25	104.44
Unified Youth Groups	1,876.72	3,524.66	792.07	968.65
Unified Children's Groups	195.11	47.54	37.83	43.48
Individuals	12,377.05	18,105.27	21,584.04	15,603.28
Grand Totals	$613,094.28	$766,728.71	$75,474.15	$67,310.93
Missionary Organizations Totals	$245,234.82	$317,509.27	$13,092.31	$ 7,513.22

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
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I like a tower,
It speaks of strength, of might, of power
An emblem of the Church's strength
To overcome the world at length.
—John E. Woodrow

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Last Column

Illustrative Garden

IN MY beautiful garden in faraway Central China, so much admired by the art-loving landscape gardeners in their oriental homes, many fine lessons have come to me. The most gorgeous flora is often surrounded by the most poisonous ivy. Its tendrils, like the eel-like arms of an octopus, and with its alluring odours, would clutch, cling and wed the flowers. The oriental systems of religion are like that. Its devotees are devoted, but deluded. Its attractive and veneered half-truths are subtle and deceptive. Its search after divine assurance is only motivated by a desire for self-satisfaction.

That is the essence of Buddhism. Some fifty-three years of intensive oriental systems in their native language and literature convinces me that *a cultivated intellect over a depraved heart is nothing more or less than an electric light over a graveyard.* Heathenism is known by its fruits.

Asia, in its renaissance, is at the crossroads. Missions would be facing treason to Jesus Christ if they yielded to the delusive ideologies and idolatrous ritual of Shintoism and Buddhism. The philosophies of these schools of unlit religion and undivine codes of ethics never sound a redeeming call. But, today, the educated leaders of Japanese Buddhistic thought, and even some modernistic teachers from Christendom, are playing high stakes with missions for an *entente cordiale.*

We are arrested at this moment with the solemn words of Bassanio:

"In religion
What damned error, but some sober brow
Will bless it, and approve it with a text—
Hiding the grossness with fair ornament."

—W. REMFRY HUNT, D.D., China (1889-)

Dr. Alexander Whyte of Edinburgh was famous for his pulpit prayers. He always found something to thank God for, even in bad times. One stormy morning, a member of his congregation, following the great preacher to church, thought to himself, "The preacher will have nothing to thank God for on a wretched morning like this." But Whyte began his prayer with the words, "We thank thee, O God, that it is not always like this."—*The Chaplain.*

War is no laughing business, yet it is a business we shall all do better if once in a while we take time out to laugh.
—LINCOLN.

Blessing

Among the ashes of this war
One blessing will be found:
The nations of God's scattered world
Will be more closely bound!
—*Mayme Garner Miller.*

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In these days of global conflict a man's possessions are a matter of unusual concern. The tithing principle depends upon the use of personal possessions as the instrument of expression. Therefore, everyone ought to give renewed attention to its advantages in terms of Christian responsibility and privilege.

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